



THE Instructor

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The dignity and worth of the individual

by President David O. McKay



Throughout the centuries there have been leaders and socially minded men who have desired a better way of living than that which was theirs. The good life, so important to man's happiness, has been the quest of the ages. To sense the need of reform has been easy, but to *achieve* it has been difficult and well-nigh impossible. Ideas suggested by the wisest of men have often been impractical, sometimes fantastic; yet in many cases the world in general has been made better by the dissemination of new ideas even though the experiments proved failures at the time.

In this respect, the first half of the nineteenth century was particularly marked by the feeling of social unrest; and many observing people became dissatisfied with social and economic conditions; and thinking men sought for remedial changes.

Freedom For the Individual

I believe with others that governments, institutions, and organizations exist primarily for the purpose of securing to the individual his rights, his happiness, and proper development of his character. When organizations fail to accomplish this purpose, their usefulness ends.

In all ages of the world, men have been prone to ignore the personality of others, to disregard men's rights by closing against them the opportunity to develop. The worth of man is a good measuring rod by which we may judge the rightfulness or the wrongfulness of a policy or principle, whether in government, in business, or in social activities.

Theories and ideologies exploited during the last

half century present challenges more critical and dangerous than mankind has ever before faced.

The Threat to Individual Freedom

This present world conflict affecting the minds and souls of men today is set forth by a prominent statesman of our country in the following succinct summary:

On one side are those who, believing in the dignity and worth of the individual, proclaim his right to be free to achieve his full destiny—spiritually, intellectually, and materially. And—on the other side—there are arrayed those who, denying and disdaining the worth of the individual, subject him to the will of an authoritarian state, the dictates of a rigid ideology, and the ruthless disciplines of a party apparatus.

This basic conflict—so deeply dividing the world—comes at a time when the surge of other changes and upheavals staggers the mind and senses. Whole nations are trying to vault from the Stone Age to the twentieth century.¹

Thus today we are in danger of actually surrendering our personal and property rights. This development, if it does occur in full form, will be a sad tragedy for our people. We must recognize that property rights are essential to human liberty.

Self-Government, the Ideal

The bond of our secular covenant is the principle of constitutional government. That principle is, in itself, eternal and everlasting, despite the pretensions of temporary tyrannies. The principle of tyranny maintains that human beings are incurably selfish and, therefore, cannot govern themselves. This con-

(For Course 29, lesson of June 23, "Candidates for Godhood"; for Course 15, lessons of June 2 and 16: "In Bondage," "From Bondage to Freedom"; and of interest to parents.)

¹"The Future of Federalism," pages 60 and 61.

cept flies in the face of the wonderful declaration of the Prophet Joseph Smith that the people are to be taught correct principles and then they are to govern themselves. Dictatorship, however, argues that the people should be governed by the individual or a clique who can seize power through subversion or outright bloodshed. Further, the people are declared to be without guarantees or rights; and the regime is claimed to exist beholden only to the plans and whims of the ruling tyrant.

Our founding fathers, despite some natural fears, clearly regarded the promulgation of the Constitution of the United States as their greatest triumph.

I agree with what Sir Percy Spender, Australian ambassador to the United States, says relating to present-day efforts:

Today, freedom—political, economic, and individual freedom—lies destroyed or is in the course of being destroyed over great areas of the globe. And it has been destroyed and is being destroyed in the name of freedom. A vast struggle for the mind of man is now being waged—a struggle in which I hope each of you with all your heart will take part. In this struggle, truth is distorted by those who have not the slightest regard for truth. All the words which mean so much to us—like Liberty, Freedom, Democracy—are being despoiled and prostituted by the enemies of Liberty, Freedom, and Democracy.

A ruthless dialectical battle is being waged against the Christian way of life, against political liberty, against individual freedom, and it is being waged in the name of Freedom. Black becomes White; Tyranny becomes Freedom; the Forced Labor Camp stands for Liberty; the Slave State is represented as Democracy. This is the deadly challenge of Communism. And in this challenge those who put their emphasis upon man as an economic being—and there are plenty in every so-called free country in the world today who do just that—those who explain man in terms of scientific and chemical facts and the accident of circumstance, those who treat human beings as so many "bodies," those who deny man's spiritual and individual existence—each of them aids and hastens the destruction of the political institutions on which our free society rests; and whether he knows it or not, supports the dialectics and the aims of International Communism.²

The Gospel Blesses the Individual

Jesus always sought the welfare of the individual; and individuals, grouped and laboring for the mutual welfare of the whole in conformity with the principles of the Gospel, constitute the Kingdom of God. Many of the choicest truths of the Gospel were given in conversations with individuals when Jesus was on the earth. It was while Jesus talked with Nicodemus that he gave us the message relative to baptism and of being "born again." From the conversation with the woman of Samaria we have disclosed

the truth that they who worship God must worship Him "in spirit and in truth." From Jesus' conversation with Mary and Martha, we hear the divine declaration, "... I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live." (*John 11:25.*)

Jesus' regard for the personality was supreme.

To the members of The Church of Jesus Christ of Latter-day Saints, the worth of the individual has special meaning. Quorums, auxiliaries, wards, stakes, missions, even the Church itself, are all organized to further the welfare of man. All are but a means to an end, and that end is the happiness and eternal value of every child of God.

If each of the thousands of officers and teachers in the ward, stake, mission, and auxiliary organizations; if each of the many thousands of priesthood members were to influence for better living one individual, and should labor all his days "... and bring, save it be but one soul unto me," said the Lord, "... how great shall be your joy with him in the kingdom of my Father!" (*Doctrine and Covenants 18:15.*)

Preserve Individual Freedom

Today, many nations have lost their independence; men, defeated, have been compelled to labor for their conquerors; property has been seized without recompense; and millions of people have surrendered all guarantees of personal liberty.

Force and compulsion will never establish the ideal society. This can come only by a transformation within the individual soul—a life redeemed from sin and brought in harmony with the divine will. Instead of selfishness, men must be willing to dedicate their abilities, their possessions, their lives if necessary, their fortunes, and their sacred honor for the alleviation of the ills of mankind. Hate must be supplanted by sympathy and forbearance. Peace and true prosperity can come only by conforming our lives to the law of Love, the law of the principles of the Gospel of Jesus Christ. A mere appreciation of the social ethics of Jesus is not sufficient—men's hearts must be changed!

In these days of uncertainty and unrest, liberty-loving peoples' greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and the necessity of obedience to the principles of the Gospel of Jesus Christ—only thus will mankind find peace and happiness.

God enlightens our minds to comprehend our responsibility to proclaim the truth and maintain freedom throughout the world.

²Speech delivered at the Union University of Schenectady, New York, July 12, 1955.

Library File Reference: Freedom.



His sacrifice was a step in . . .

THE ATONEMENT — A TRIUMPH OVER DEATH AND HELL

by William P. Miller*

(TO THE TEACHER: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on Stake Conference Sunday during the second quarter of 1963. It is assumed that the Junior Sunday School classes will use the regular lesson for that Sunday. The ward superintendent should have determined in advance the Sunday School classes that will be held on Stake Conference Sunday so the teacher will be able to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher. It may be that a particular section of this outline should receive special emphasis in your ward. However, it is recommended that the objective be followed as stated.)

(For Course 19, lesson of April 7, "Salvation"; for Course 13, lesson of April 14, "Resurrection"; for Course 1a, lesson of April 14, "Life and Death," and for lesson of March 10, "God Sent His Son"; for Course 19, lessons of March 10 and 17, "The Atonement"; and for those concerned with the Second Quarter Sunday School Conference lesson.)

*Brother Miller has a record of long service to the Church, the Sunday School General Board, and the teaching profession. He has been in a stake presidency and has served in ward Sunday School, MIA, and priesthood organizations. In the field of education, Brother Miller has excelled, being president of Weber College, Ogden, Utah, and having been superintendent of Weber County School District. He holds B.S., M.S., and Ed.D. degrees.

A belief in the doctrine of the Atonement is basic to an acceptance of the purpose of the Saviour's mission on the earth. This was fully understood by the Prophet Joseph Smith and has been incorporated into the fundamental teachings of the Church in these latter days. The third Article of Faith states, "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

Objective:

To develop in each individual a clear understanding of the meaning and purposes of the Atonement. This should lead to greater determination on the part of individuals to direct their lives in such ways that the full blessings of the Atonement might be available to them.

It is recommended that Chapter 4 of *The Articles of Faith*, by James E. Talmage, be used as the basic text for the presentation of this lesson. The references to page numbers in the following lesson refer to pages in this book.

What is the meaning of the word, "atonement"? (See page 75.) (The teacher might consult a dictionary for a specific definition of the word.) *The Winston Dictionary*, Advanced Edition, includes the following as part of the definition: "... to make amends or reparation; to expiate; appease; Christ's redemptive sacrifice . . ." Note Elder Talmage's use of the word "reconciliation."

Some individuals tend to reject the principle of the Atonement because they cannot understand all of the purposes and means of fulfillment. It is suggested that the teacher make clear that not all answers to all questions have been revealed as yet. (See pages 76-78.)

Enough has been revealed, however, to establish this principle as one of great importance to each of us.

"The means may be to our finite

minds a mystery, yet the results are our salvation." (See page 78.)

It is suggested that the teacher review with the class the relationship between sacrifice, as described in the Old Testament, and the Atonement. The following questions might aid. What is meant by sacrifice? In what ways was it practiced? When did it begin? Was it discontinued at the time of the Saviour? Is the Atonement in the nature of a sacrifice? How? (See pages 77-81.)

When did the principle of the Atonement first gain acceptance as a plan for mankind? To what extent is it referred to in the Old Testament? The New Testament? The Book of Mormon? The Doctrine and Covenants? See pages 81-85.)

In what major way is the message of the Atonement more far-reaching in application as taught by our Church than as interpreted by many other Christian churches? Are the benefits of the Atonement available to believers only? What are the two major effects of the Atonement? To what extent is belief a factor in individual salvation in contrast to general salvation? (See pages 85-87.)

What are the general effects of the Atonement? What are the individual effects of the Atonement? (See pages 87-91.) What is the relationship of the Atonement to salvation and exaltation?

The teacher might stress the differences between general and individual salvation and the far-reaching implications of these differences. (See pages 91-93.)

Teachers should study the statements contained in Appendix 4, pages 476-479, in preparation for this lesson presentation.

References:

President David O. McKay, "Each Individual Must Work Out His Own Salvation," *The Instructor*, September, 1961, pages 289-290.

President David O. McKay, "The Atonement," *The Instructor*, March, 1955, pages 65, 66.

Library File Reference: Jesus Christ-Atonement.

Why were the saints persecuted?

by Dello G. Dayton*

The measure of religious toleration which exists in the world today has not been achieved without considerable suffering and sacrifice. Even yet in some parts of the world, religious toleration is only beginning to develop; and religious equality does not exist. If this is the condition after all the progress man has made in the last 100 years, it is not so surprising that "Mormonism" was tolerated with misgivings when it appeared, and its adherents were criticized and persecuted.

What had been the history of religious toleration before, and what was its status at the time the Church of Jesus Christ was restored? The great movement in history known as the Protestant Reformation which occurred in the sixteenth century developed as a result of grievances against the Roman Catholic Church. In some respects it developed as a revolt within the organization; one of its leaders, Martin Luther, objected to some of the practices and the intolerance within the church.

Yet, as the Reformation progressed and new religious groups emerged, these groups were often no more tolerant than the church they had abandoned. Where Lutheranism triumphed, Lutheranism became the state religion; where Presbyterianism was successful, the Presbyterian faith occupied a favored position. In England, the Anglican church replaced the Catholic church; and those who remained loyal to Catholicism or others who did not accept Anglicanism were discriminated against or even persecuted.

The unfavorable position in which certain reli-

(For Course 11, lesson of April 21, "Cause of Persecution"; and for those interested in Church history.)

*Brother Dayton is at present chairman of the Division of Social Sciences at Weber College in Ogden, Utah, a post which he has held since 1954, and is also a professor of history there. Brother Dayton has served in the bishopric of an Ogden ward, has been a ward Sunday School superintendent, and has taught classes for many years in various Sunday Schools. He is now teaching Course 18 in the Thirty-fourth Ward of Weber Heights Stake. He and his wife, the former Verlie Loozil, work together as a team to direct the activities of their ward's Mutual Marrieds group. Brother Dayton has a long record of military service, having been called to active duty as a commissioned officer at the outset of World War II, and then having filled many important assignments during its course and achieved the rank of major. He has demonstrated his loyalty and readiness since, by taking active part in the Army Reserves and having served the Allied Land Forces in Central Europe as officer in the Historical Section in 1952-53. Brother Dayton holds a B.S. degree from Utah State Agricultural College, and M.A. and Ph.D. degrees from the University of California at Berkeley. The Daytons have three children, two living at home.

gious groups found themselves in Europe and England encouraged them to seek refuge in the New World. Included in these groups were the Separatists (Pilgrims) who settled in Plymouth, the Puritans who made the Massachusetts Bay area their home, the Catholics who occupied Maryland, the Quakers who settled Pennsylvania, and the Huguenots (French Protestants) who settled in several of the English colonies along the Atlantic seaboard.

The variety of religious establishments which appeared in the English colonies created an environment which tended to encourage a measure of religious toleration. Yet, Roger Williams, an outstanding pioneer American who believed strongly in liberty of the conscience, was expelled from Puritan Massachusetts because of his religious beliefs. Anne Hutchinson also moved to Rhode Island for similar reasons. Dissatisfaction with theocratic controls encouraged Thomas Hooker to move from Massachusetts to the Connecticut River valley.

Throughout the colonial period there were religious qualifications for voting and holding office in some colonies; though in other colonies such as Pennsylvania and Rhode Island, a considerable measure of religious and political freedom was tolerated. As early as 1649, an act of religious toleration was passed in Maryland.

By 1830, when The Church of Jesus Christ of Latter-day Saints was organized, the United States was perhaps the most democratic and most tolerant nation in the world. This did not mean, however, that the spirit of intolerance was nonexistent, nor that all groups, religious, or otherwise, found ready acceptance on the American scene. Groups which differed considerably from those already present were likely to be viewed with an eye of prejudice.

Mormonism appeared during a period of deep religious ferment, at a time when new religious sects were appearing and when outwardly, at least, there was intense religious activity. But the manner in which the Church was restored, and the nature of the principles it taught became the basis for criticism by the skeptics and unbelieving.

Why should God choose a boy for His agent? Was not revelation something associated with the past, and out of place in the nineteenth-century world? Could a book like the Book of Mormon be translated by a young, unschooled man through the inspiration of the Lord? Was not a doctrine that taught of a God with body, parts, and passions, and a Godhead with three distinct personages, completely "out of tune" with the concepts of the established

churches of the day? Although the Restored Church was like Christ's Church at the time of Jesus, this was not immediately clear to the people who viewed it at the time of Joseph Smith.

At the time the Church was restored there was a renewed interest in the use of reason as an instrument for arriving at truth. There was also occurring an increased study of science with its emphasis on experimentation and direct observation. In this environment it is understandable why a church like The Church of Jesus Christ of Latter-day Saints, which emphasized faith and revelation might, in addition, be criticized and suffer persecution.

Then, too, as the Church gained membership, as it became more tightly knit, and as its organization brought about a measure of success in temporal as well as spiritual affairs, it ran into opposition. In the frontier areas into which the Church moved—Ohio, Missouri, Illinois—there was often little social organization and social control; but, on the other hand, individual enterprise and effort were there. Since individual enterprise was looked upon as a special American virtue, the Church, with its effective organization, its vigorous leadership and control, and its successful group cooperation, seemed to be moving counter to that virtue.

In reality, criticism and persecution of the Church often grew out of jealousy toward the success of the Church. Nevertheless, the close cooperation of Church members and the strict adherence to the teachings of the Church did tend to set the Church membership apart. Thus, as a peculiar group, the

Church was more readily subject to criticism and persecution.

It can be seen that a number of factors contributed to the opposition, criticism, and persecution of the Church. There was the somewhat-intolerant climate into which the Gospel was restored. This climate was perhaps less friendly because of the attention being given to reason and science, and the neglect of faith and revelation. The manner in which the Gospel was restored and the principles which it taught, because of their strangeness, brought opposition. Then, too, the relative success of the body of the Church as a social or cooperative organization at a time and place where individual activity was more highly prized often created jealousy, resulting in criticism and persecution. Accurate information about LDS aims was scarce among nonmembers. In addition, certain privileges enjoyed by the Church (such as the Nauvoo Charter and the position of the Church as an effective lever in frontier politics) were envied. And, in some cases, the unwise conduct of some "Mormons"¹ gave rise to opposition.

The experiences of The Church of Jesus Christ of Latter-day Saints during its formative years help to demonstrate the price of intolerance and the importance of religious freedom. The large measure of religious freedom which we enjoy today is a most sacred inheritance. It has not been won without sacrifice and suffering. We can maintain and transmit this noble inheritance only if we as individual members of society are tolerant in word and deed.

¹See Doctrine and Covenants 101:1-10.
Library File Reference: Persecution.



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Treasures of Eternity

by Claribel W. Aldous*



The mother found that the shrill note in her child's voice was caused by his excitement over the discovery of a first violet of spring.

PRESIDENT David O. McKay has said, "Our children are our treasures of eternity." This true statement brings the Sunday School teacher to a realization of her responsibility to lift the mind and the heart of each child to its highest and noblest achievements.

We take for granted the fact that children need good food, sunshine, exercise, rest, and cleanliness in order to grow and develop physically. But we often forget that *all* children need spiritual experiences in order to grow and develop in things of the spirit. To me, everything that brings truth and beauty into the life of an individual is spiritual. Therefore, when we teach little children to know and appreciate the wonders and beauties of this world that the Lord created for us under the direction of our Heavenly Father, we are helping them grow in things of the spirit. We are bringing to them spiritual experiences that will carry them through the times that every individual must meet, times when material things have no meaning or give no comfort. We are helping them to understand what Jesus meant when he said:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. (Matthew 6:19-21.)

Birds, animals, flowers, and trees; the sun, moon, and stars—seem to be natural companions of little children. They want to know about them before they want to know about people. These companions found in nature bring truth and beauty, things of the spirit into the lives of our little ones.

A child called excitedly to his mother to come outside quickly. She hurried out, thinking he was

hurt. But she found the shrill note in his voice to be excitement over his discovery of the first Violet of spring. They smelled its sweet perfume. The child was allowed to pick the flower. He placed it carefully in a small dish on the dinner table so they could share its beauty with daddy. The mother spiritualized this experience by kneeling with the child to thank Heavenly Father for this lovely flower that brought them joy.

In Sunday School we want an atmosphere in which our children can learn about all the good things, new and old, which would serve to assist them in their moral and spiritual growth. As we help them to learn more about this beautiful world we should use graphic, pictorial words which appeal to the imagination of a child. That is, "Heavenly Father gives the trees their leaves and fruit. He gives to the earth rain in summer and snow in winter. He gives these lovely gifts so that you and I will have food to eat and water to drink. Heavenly Father gives the flowers their soft colorful petals. He gives them sweet perfume. He gives the flowers these things so that you and I will have soft, sweet, beautiful things to make us happy. Heavenly Father gives warmth to the sun. He gives light to the moon and stars. He gives them these things so that you and I will know that even in the dark, dark night He is watching over us. He gives us all these lovely gifts because He loves us dearly.

"Heavenly Father is always giving. What has He given you today? Have you thanked Him for it?"

In this way we can furnish food to nourish the spirit. Your reward will come as you listen to the response of your class. It came to one teacher as her children stooped to watch a butterfly emerging from a cocoon. One 3-year-old said, "Didn't Heavenly Father make it beautiful?"

If we who teach can learn to spiritualize our teachings so that those we teach have real spiritual experiences each time they come to Sunday School, we will fulfill our call to serve Him and His little children. For they are truly our "treasures of eternity"; and "where your treasure is, there will your heart be also."

Library File Reference: Teachers and Teaching.

(For Course 1, lessons of April 7 to May 12; for Course 1a, lesson of May 12, "God Gives Us Water"; and of interest to Junior Sunday School teachers and parents.)

"Sister Aldous is a member of the Board of the Deseret Sunday School Union, an organization to which she has given many years of devoted service. Before being appointed to serve on the General Board, she worked in ward organizations. She taught in the Sunday School and in the Primary Association, held counselor positions in the MIA and Primary, and supervised the Junior Sunday School. Sister Aldous graduated from the LDS College and attended the University of Utah. She and her husband, John K. Aldous, have two married sons and two grandchildren.



MARRIAGE

AN OPPORTUNITY FOR LASTING JOY

IN one of her poems, Ella Wheeler Wilcox has the following verse:

*One ship drives east and another drives west
With the selfsame winds that blow,
'Tis the set of the sails
And not the gales
Which tells us the way to go. . .*

One might say that, "'Tis the set of the sails as much as the gales which tell us the way to go." But certainly the objectives one has in his lifetime are a powerful force in determining what he will become. Two great over-all objectives which the Saviour indicated are important. In speaking to His disciples shortly before His crucifixion, He said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11.) Elsewhere the Lord said, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) For members of the Church of Jesus Christ, salvation and exaltation in the celestial kingdom are abiding objectives of living.

One of the most important things which help men and women to experience lasting joy and exaltation in the celestial kingdom is marriage. Because it is so important in contributing to the eternal satisfactions of mankind, this and the next few articles in this series will be devoted to discussing various aspects of it. In this article we should like to examine some of the specific opportunities marriage and family relationships provide for the individual.

The first specific joy that is available to the individual is to experience a rich companionship with both his mate and his children. If one has chosen wisely, he finds it possible to communicate with him or her in many ways. There is no subject which he does not feel free to discuss.

As a result of this communication between one another, they both fertilize each other's mind, helping one another to acquire new knowledge, understanding, and wisdom. They also provide each other with an opportunity for what the professionals in human relations call "catharsis." This is the process

of eliminating or moderating emotional disturbances. One way to do this is to discuss one's problems and feelings with someone who understands him and is willing to listen to him.

Home should be the place where a husband and wife and children can find from each other an understanding of their problems in an atmosphere of sympathy, empathy, and love. By empathy it is meant that one consciously tries to project or place himself mentally in another's place, with the objective of trying to understand the individual. Thus, one could say that a man and a wife have the opportunity of achieving what some people have referred to as a binding unity. They are like two vines which, through a process of winding around each other, become one unit, although each member of the unit retains his distinctive personality.

The couple achieves a companionship in the intellectual, social, and spiritual aspects of their personalities. Often they do not even need to communicate orally; they sense and feel the moods and thoughts of one another.

One also has the opportunity of a real companionship with his children. One of the unfortunate things about this life is that this intimate companionship is diminished at the time one's children marry and establish homes of their own. There is a great longing by the true Christian parents that sometime, somewhere, it will be possible to experience this intimate companionship eternally.

A second major joy that one can derive from a marriage of the kind envisioned by the Saviour comes from the satisfaction of the basic needs of the human being. Aside from physical needs, human beings have desires to be wanted and to have a place in the lives of other human beings. They appreciate recognition from others and want to be able to cooperate with them in most instances. The achievement of many of our basic goals is dependent upon fellow human beings. Man also wants to know the meaning of his life and what its major objectives might be. It is apparent from the previous discussion that many of these needs can be satisfied within the family.

Third, in marriage one has an opportunity to become a partner in creation. One is a partner with his mate and also with his Heavenly Father. Each

(For Course 27, lessons of April: "Steps in Eternity," "Make Home Your Heaven"; and for all married and aspiring-marriage partners.)

Wilcox, Ella Wheeler, "The Winds of Fate," *The Best Loved Poems of the American People*, Garden City Pub. Co., Garden City, N. Y., 1936; page 364.

individual who comes into the world was first created by his Heavenly Father. He has some specific objectives to achieve in this life. It gives one feelings of intense joy to know that he is working with his mate and his Heavenly Father to help an offspring achieve eternal goals.

Fourth, marriage provides a great opportunity for *personality growth*. It is a real art for two people who have not known each other intimately until their marriage to come together and learn to adjust to one another. If they have major differences in background, in basic values or intelligence, this adjustment will be most difficult. It requires, even with a general harmony in these major areas, patience, understanding, sympathy, and empathy, in order to achieve an ideal relationship. Similarly, it is a real accomplishment to rear a child in the manner in which one's Heavenly Father would have him reared.

When a child comes into the world he is immature. As he grows physically, he should also grow intellectually, emotionally, socially, and spiritually. These latter kinds of growth will be either aided or prevented by the behavior of his parents. In the beginning years of a child's life he imitates the behavior of his parents. Without realizing it in many instances, they are setting his personality patterns, unconsciously as well as consciously. A parent must always remember, too, that in influencing his children he is also influencing many other individuals. The child will affect many people in his own generation. He will also pass on many behavior patterns learned from his parents to his own children. This latter process can go on from one generation to another. In this sense, an individual achieves a kind of immortality. It is like throwing a stone into a pool of water. The stone touches only a small portion of the water, but its effect is seen in the waves that spread out far from the point of contact.

Finally, it is an opportunity, in the kind of marriage and home taught by The Church of Jesus Christ of Latter-day Saints, for the development of a particular kind of spirit. In the Doctrine and Covenants, mention is made of the possibility of a marriage being "... entered into and sealed by the Holy Spirit of Promise. . . ." (Doctrine and Covenants 132:7.) One might say that this means that if a couple has gone into the temple and had the marriage ordinances performed by those having the proper authority, and if the individual and his marriage partner give devotion to the teachings of the Gospel, they and their children will be sealed together for time and all eternity. In addition to this, the Holy Ghost will manifest its influence in their lives. They will be "born" again. Instead of speak-

ing harshly to one another, they will speak with kindness, understanding, sympathy, and love. Instead of each individual thinking only of his own interests he will consider with equal sensitivity the interest of every other member of the family. He will learn the true meaning of the kind of love which characterizes the Saviour. He said, "As the Father hath loved me, so have I loved you: continue ye in my love." (John 15:9.)

Paul defined this love as follows: "Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, . . . rejoiceth not in iniquity, but rejoiceth in the truth; . . . Charity never faileth. . . ." (1 Corinthians 13:4, 6, 8.)

Thus through the medium of marriage and the family is provided to every individual an opportunity for eternal joy. However, achieving this kind of marriage is like building a beautiful temple; it requires important thought, planning, and maturity.

The subsequent articles in the series will consider a number of these things.

Library File Reference: Marriage.

SUGGESTED AGENDA FOR HOME EVENING

Prayer.

Hymn: "Our Mountain Home So Dear," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 144.—Family.

Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.

Musical Number.

Lesson: "Marriage—an Opportunity for Lasting Joy."

1. Let each member of the family discuss the important points made in this article. Then, have the family discuss whether or not its members are deriving the maximum joy from their family experiences. Select specific ways in which improvement might be made, and let the members of the family consider some specific projects during the next few weeks for overcoming anything that may distract from possible satisfactions.

In the following articles, consideration will be given to what one can do to prepare for marriage of the kind discussed in this lesson.

2. Let members of the family list some of the specific things that they think might be accomplished.

Song: "Mother and Father," *The Children Sing*, No. 131.—Children.

Scripture Memorization: Memorize *Moses* 1:39.

Hymn: "We Are Sowing," *Hymns*, No. 192.—Family.

Prayer.



When the widow looked up and saw Elijah, little did she realize that in the months to come she would have her eyes opened to the power of the God of the Israelites.

THE AWAKENING OF THE WIDOW OF ZAREPHATH

*by Gloria Fairweather**

“WOMAN, fetch me, I pray thee, a little water in a vessel, that I may drink.” The woman stops picking up sticks and regards the tawny, shaggy-haired man who addresses her. “A prophet,” she thinks, without particular interest.

Her mind is so numbed with thinking about the drouth which afflicts the land that the appearance of the stranger has little effect on her. The parched earth yields nothing; her food supply is spent. She has pinched and conserved the food she has so that she and her son can live a little longer, but now they have only enough left for one meal.

Even as she regards the stranger she does not know that he is the prophet Elijah whom God has sent to reside with her, the widow of Zarephath, where he will be safe from Ahab and his enemies until God can direct him further.

Straightway without question the widow turns to fetch the water, in this crucial time still governed by her good nature, when Elijah calls after her to bring him also a morsel of bread. She is a little surprised. Does he not know there is a famine in the land?

“As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse, . . .”¹ she tells him tiredly.

As much as she speaks of God, she refers to Him not as her God but as Elijah’s. Her mind is filled with the burden of securing food for her home. Never once does she think of asking God’s help. Since He is the God of the Israelites and not of her people, she regards Him as a great Being apart from herself, who does not know or even care about her anxieties.

Elijah, with his foreknowledge, and in the face of her despondency, tells her to go and do as she has planned; but she is to make a cake for him first, then afterwards some for her son and herself. For God has promised, he says, that her food will not be diminished until the rains fall on the earth again.

The widow considers briefly. Suppose he is not a prophet? If he eats her food and laughs in her face, what can she do? It does not seem to matter much; her days are numbered anyhow. But then if he is a prophet, she has nothing to lose. She does as Elijah bids; in the days that follow his prophecy comes true.

Elijah stays with the widow and her son for many days.

While he is living there, the widow’s son

(For Course 3, lesson of March 10, “Elijah Was a Prophet”; and of interest to children.)

*Gloria Fairweather, born and educated in British Honduras, Central America, can trace her ancestry back to the early “buscaneering” days of that colony. She came to the United States in 1956; and, since, while living in Brooklyn, New York, has occupied her time in doing secretarial work and free-lance writing.

¹ Kings 17:12.

becomes very sick and finally stops breathing. He is dead. The widow's heart is laden with grief. Anguish sweeps over her as she complains to Elijah, "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"²

With sorrow and concern in his heart, Elijah takes the child away from her and carries him into the loft where Elijah sleeps and lays the boy on the bed. There he prays to the Lord for the powers of healing, for the revival of the child's life.

The son is revived and Elijah comes down out of the loft and presents the boy to her. "See, thy son liveth,"³ he says.

She clutches her child to her breast and weeps with joy. It has taken all this to open both her heart and her eyes to the power of the God of the Israelites. She says to Elijah, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."⁴ Peace and gratitude fill her soul, and she knows at last true joy.

²I Kings 17:23.
³I Kings 17:24.

Library File Reference: Elijah.

THE CHORISTER'S HERCULEAN JOB

When the Tabernacle Organ was being built, President Brigham Young said, "We cannot preach the Gospel unless we have good music. I am waiting patiently for the organ to be finished; then we can sing the Gospel into the hearts of the people."

In my 15 years of being a Sunday School chorister in two wards, I have come to realize what a herculean job the Sunday School chorister has. He can be the greatest teacher in the ward. He has the sole direction of the entire Sunday School through 16 minutes of time. Six of these 16 minutes are for the opening hymn and for the sacramental hymn. If these are conducted properly, a fine revivelling spirit is created.

After the sacrament comes the hymn practice. All of these brief ten minutes should be spent most profitably by the audience singing the hymns of Zion—not by any speech making by the chorister or anybody else.

The late N. Woodruff Christiansen, who was professor of music at Utah State Agricultural College, has given the following excellent discussion of the hymn practice in *The Instructor*, January, 1954, page 10:

What constitutes effective singing practice? First, we should recognize the fact that each hymn has its own character or personality and carries an individual message. The character and message must be carefully analyzed and interpreted by the chorister, assisted by the organist.

Th chorister can obtain effective and inspiring singing, or he can hinder it. No congregation can sing beyond the chorister. Through him the singing comes to life; he is the interpreter, the congregation is his instrument. The words carry a message of joy, exultation, sorrow, supplication, or triumph. A good composer has caught the spirit of the words and given them an appropriate musical setting. The chorister now represents the author and the composer in an

effort to have the singing group recreate the song. THE TEMPO should be comfortable, and musical phrasing observed. Failure to observe these points may make a dirge out of a hymn of joy, a "pep song" out of a hymn of contemplation, or a lusty shout out of a prayer.

Each member of the congregation has an opportunity to participate in effective singing. Speak the words precisely in the manner of choral reading and according to the pulse set up by the chorister, otherwise the poetry may become jumbled. Only through precision can good results be obtained. Only by following the conductor's beat can clarity be assured.

Well-known hymns should be memorized so that complete attention may be given the conductor and the hymn's message. In learning new hymns an added responsibility is placed upon the chorister. No performing group will thrive on old material. The old reliable hymns are excellent, but there are many others, unlearned, equally as good. These should be regularly introduced and learned, and thereby provide a much-needed stimulus to the practice hours.

Theodore Thomas said, "Popular music is familiar music." New hymns will become well-liked only as they become familiar.

As I have gone around, I have frequently heard women singing as they worked. The joy that these songs gave the singers was truly evident. I remember teaching the following songs which I have heard the women singing as they worked: "Have I Done Any Good in the World Today?" number 58; "The Lord Is My Light," number 103; "We're Marching on to Glory," number 194; and a host of others.

Who knows the joy that such hymns give as we go about our daily work?

The Sunday School conducts a hymn practice as part of its program. Let us use all of it in singing and so familiarize ourselves with each hymn that it will ring joyfully in our ears throughout the week.

—General Superintendent George R. Hill.

(For Sunday School choristers and organists, for ward music directors, and of general interest.)

Library File Reference: Sunday Schools—Mormon—Music.

Find Family Clues in Parish Registers...

by Brian Leese

The parish records, especially parish registers, are the largest single source of genealogical information. The data they give form the basis for most Western-European pedigrees. Although other sources must be consulted and as many additional proofs as possible sought to verify findings from parish registers, in some cases the latter may contain the only available material about a family.

The parish in Europe was an ecclesiastical division. In rural areas it usually corresponded to the village, including with the nucleus the outlying homesteads.

Towns or cities may contain several parishes; a large city such as London has hundreds. One might compare the parish with the "ward" in the states of Zion.

The parish records comprise all documents relating to the parish. Some are of a financial nature dealing with charities, parochial property, accounts, etc. Of greater interest to the genealogist are the parish registers, which are chronological records listing the christenings, marriages, and burials performed within the parish. They are therefore very comprehensive, containing vital information of parishioners regardless of social standing. The artisan is recorded alongside the merchant, the beggar beside the nobleman.

The limitation of parish registers is that they usually record only the persons belonging to the denomination concerned. The Lutheran appears only in the Lutheran church registers, the Methodist in those of his church, the Roman Catholic in those of his. However, in many countries the predominant religion, though not technically the "state church," served also in a civil capacity in parochial matters. Therefore one may find the marriages and burials of Huguenots in Catholic registers in France. In England, after the Marriage Act of 1754, designed to prevent clandestine marriages, persons of all faiths had to be married in the Church of England; so from that date the parish registers of the "Established Church" contain marriages of Roman Catholic and

nonconformist couples. One finds the burials of "Papists" in some Church of England registers, for often there was only one cemetery in a village. Some parish registers list births of "dissenters"; the minister must have felt it his duty to record all births in his parish, even those of children he did not christen.

Throughout Western Europe, civil registrations of births, marriages, and deaths exist since the last century. It began in England in 1837, in Scotland in 1855, in Ireland in 1864, in Northern Italy in 1869. These dates show that in order to extend a pedigree beyond the last century we must consult church records. In England the order for parochial authorities to keep registers was made in 1538. Some registers survive from that date, but most date from the 1600's. The Roman Catholic Church recommended the keeping of registers of christenings and marriages in parishes everywhere in 1517. In Scandinavia and Germany the registers began after the Reformation; we can usually hope to find them dating back to the seventeenth century.

To discover the parentage of a given ancestor, first make a short search in the christening or birth registers of the parish where he was born over the period around the time of his birth. If the birth date is uncertain, cover a fairly wide period. The parish register records the christening date, not the birth date. Although most infants were christened shortly after birth, sometimes the christening was delayed for months or years.

The minister occasionally made trips in the parish, rounding up apathetic or negligent parents; the registers then record several children of the same couple christened at once, their ages ranging perhaps from infancy to 20 years. This is mentioned to warn the searcher that it is insufficient to search, say, from 1760 to 1765 for the christening of a person born about 1762. The entry may not be found, for he may have been christened years later. To discover the marriage entry of a given couple, search several years prior to the birth of their first known child, and even a year or two afterwards.

If, after a careful search over an adequate period, the wanted entry has not been found, re-evaluate the situation. If there were churches of any other denomination in the place of birth, their registers should be searched. Failing this, study a good map of the area, plot the adjacent parishes, and systematically search their registers. Although technically residents in one parish, some inhabitants may have lived closer to the church of another, and found it more convenient to use the nearby church than their own. A recent survey of registers in England shows that many couples had children christened in more than one parish; and that they moved frequently

(For Course 21, lessons of March 31 to April 21: "Principle Sources of Genealogical Data," "Parish Registers," and "Transcripts of Parish Registers"; and for genealogists.)

over a limited area, probably due to changes of employment. More than half were married in a parish other than the one where their children were christened. Marriages usually occurred in the bride's parish or in a nearby population center.

When an entry of an ancestor has been found in a family register, make a complete search of christenings, marriages, and burials. Often, in the course of research, one cannot determine which entries of a given surname are pertinent to the pedigree; so one extracts all mentions of the family surname and evaluates the material later. This practice is recommended in British Isles research, as the sparse nature of register entries prevents one from easily spotting connections while searching, as is possible in the detailed records of Germany or Spain. If an ancestral marriage is found, include the new maiden surname for earlier years. Then search the registers of adjacent parishes. Watch for spelling variations due to vagaries of the recording clergyman.

All data in the registers should be noted. The occupation is of value in identification. Two contemporaries, John Smith, stonemason, and John Smith, joiner, may have been living in the same par-

ish. Failure to note their occupations may prevent one distinguishing between their respective families. The same applies to residence, e.g., John Brown of High St., John Brown of Long Fell. Apparent trivialities, such as whether a person signed his name at marriage, or signed by mark, being illiterate, may be of value in the same way. From marriage registers carefully note such descriptions as "widow," and parish of residence. When the age of the deceased appears in burial registers, this is important, as it provides the basis for identifying his christening. "Buried, 25 dec 1770, George Bell, aged 63" indicates immediately that one can expect to find his christening about 1707. Due to heavy infant mortality, often several children in the same family had the same name. Without a thorough search of burial registers the pedigree may be confused or incorrect.

Arrange the information from the registers in family groups, collating christenings, marriages, and burials. If possible, compile a tentative pedigree as a diagram. Armed with these valuable and exact dates, proceed to amplify the pedigree, proving each connection if possible from other sources.

Library File Reference: Genealogy.

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Who besides Christ has been resurrected?

by J. Elliot Cameron*

... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? (John 11:25-26.)

When Jesus spoke these words to Martha He spoke to all mankind; He gave eternal truth. A fundamental doctrine of the Christian faith is the resurrection of the dead. If there is no resurrection, there is no hope beyond this life. The resurrection of Christ, a fact most forcibly and clearly proved, was the crowning demonstration of the truth and divinity of His mission and character.

(For Course 3, Lessons of May 19 and 26: "Priesthood Was Restored through Joseph Smith," "The Church Was Organized"; for Course 5, Lesson of April 14, "The Resurrection"; for Course 13, Lesson of April 14, "Resurrection"; and for Course 29, Lesson of June 2, "Mission of Elijah.")

*Brother J. Elliot Cameron, newly appointed member of the Sunday School General Board, is Dean of Students at Brigham Young University.

Many of the ancient prophets bore testimony of the resurrection. (See *Moses* 7:62; *Job* 19:25-27; *Psalms* 16:9-11 and 17:15; *Daniel* 12:1-3; *Ezekiel* 37:1-14.) Christ was the firstfruits of the resurrection. (See *I Corinthians* 15:23.) Matthew tells us that at the resurrection of the Saviour,

... The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. (Matthew 27:52-53.)

In ancient America a great multitude was gathered together "... in the ending of the thirty and fourth year, ..." after the signs of the birth of Christ when they heard a voice which said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

... and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; ... [He] spake unto the people, saying:

... Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

... It had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

(Concluded on following page.)

And it came to pass that the Lord spake unto them saying:

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come. (3 Nephi 11:7-15.)

The instructions left by the resurrected Christ are recorded for posterity. (See 3 Nephi 11:21-41; 12 through 28.)

In the modern day we are particularly blessed in having had given to us an assurance of the resurrection by resurrected beings who appeared to give instructions and clarification regarding the Gospel of Jesus Christ.

Joseph Smith, the prophet, was privileged to behold God, the Father, and Jesus Christ (see *Joseph Smith* 1:16-20), who appeared in the modern day to give instructions. Many other wonderful manifestations bear witness to the reality of the resurrection. (See inside back cover chart and article.)

Moroni, a resurrected being, visited Joseph Smith and later brought forth the plates from which the Book of Mormon was translated. (See *Joseph Smith* 2:30-59.)

During the translation of the Book of Mormon, Joseph Smith wrote, he and Oliver Cowdery

... On a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us. . . .

The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament.

Oliver Cowdery described the event also, writing:

On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us. While the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message. . . . Our eyes beheld, our ears heard, as in the "blaze of day"; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature!¹

Peter, James, and John were sent to ordain and confirm the apostleship upon Joseph Smith and Oliver Cowdery and to deliver priesthood keys to them.

... Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth. . . . (Doctrine and Covenants 27:12, 13.)

Following a sacrament meeting on April 3, 1836, a manifestation was witnessed by Joseph Smith and Oliver Cowdery in the Kirtland Temple. Heavenly beings appeared who were identified as Moses, who committed to Joseph and Oliver the keys of the gathering of Israel; Elias, who committed the dispensation of the Gospel of Abraham, that in the Dispensation of the Fullness of Times all generations should be blessed; Elijah, the prophet who was taken to heaven without tasting death, appeared in direct fulfillment of Malachi's prediction to ". . . turn the hearts of the fathers to the children, and the children to the fathers, . . ." (See Doctrine and Covenants 110.)

Yes, the resurrection is a reality; and resurrected beings have been positively identified. The Lord revealed (See Doctrine and Covenants 129.) that there are two kinds of beings in heaven: resurrected personages, and spirits of just men made perfect. He also revealed the three grand keys by which every person may know whether or not any administration is from God. Resurrected beings have brought clarification and enlightenment, as revealed by modern scripture.

¹An excerpt from the *Times and Seasons*, Vol. 2, page 201, appearing as a footnote on pages 57 and 58 of *The Pearl of Great Price*. Library File Reference: Resurrection.

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PHOTO AND ART CREDITS

H. Armstrong Roberts: photos, front cover, 43, 48, 61, 71, 72.
Alvin Gittins: art, 41.
Dale Kilbourn: art, 50, 64, 65.

Virginia Sargent: art, 46, 55.
Eugene Spiro: art, center spread.
National Society for Crippled Children and Adults: photo, 59.

Roger Adams, Charles J. Jacobsen, Ralph Harding: art, inside back cover.
Bill Johnson: art, outside back cover.

Prepare for the child who arrives early

The Junior Sunday School child who arrives early and glances around expecting to see his teacher, the coordinator, or a friend and finds himself alone in the chapel may experience a variety of reactions.

The usual reaction is that he is late and has missed the worship service. Tears are likely to appear as he tries to decide what to do. The reaction may be the fearful thought, "Where is everyone? They've gone and left me." Or it may be a feeling of bewilderment and confusion. A child sorely misses the adult greeter who, with her warm smile and friendly handshake, does so much to help the child transfer from everyday experiences into the new and calm place of the worship service.

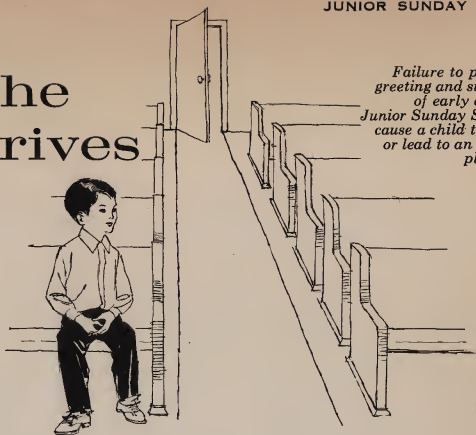
It may also be an invitation to forget that "... My house is the house of prayer. . . ." (Luke 19: 46), and send the child exploring. Another early arriver joins in the exploring and soon the activities are not in keeping with the spirit of worship.

Wards plan for the arrival of children at Sunday School in many ways. The important thing is to have a plan and follow it. It is essential to make each child feel that he is welcomed, loved, and needed in this, his Sunday School home. The quiet greeting period filled with love and happiness sets the reverent attitude of the entire Sunday School period.

Check the arrival of the children

(For Junior Sunday School officers and teachers.)

¹Policies and Procedures for Junior Sunday School Worship Service, Deseret Sunday School Board, 1962, page 14.



Failure to provide for greeting and supervision of early arrivals at Junior Sunday School can cause a child to feel lost, or lead to an irreverent playfulness.

in Junior Sunday School. Are some arriving early? Plan for these early arrivers.

The superintendent should plan and conduct the prayer meeting so that all officers and teachers are able to be in respective positions ten minutes before the scheduled opening time of Sunday School. Close adherence to this time schedule is usually adequate to greet and care for most early arrivers.

When children arrive earlier than this, have a conference with the parent to explain the opening time of Sunday School and the benefits and advantages of having children greeted and supervised in the Lord's house.

In planning, find out how early they arrive, and why.

In some words, because of transportation or occupational problems, children occasionally must arrive early. They should be greeted and cared for until the officers and teachers are dismissed from prayer meeting.

A parent who must arrive early, or one to be chosen and given the assignment, might take the early arrivers into a classroom. There, through conversation, music, and books, they may be cared for until opening time.

By assignment, a priesthood

member who is free could greet and care for the early arrivers.

When all other possibilities have been explored and no other way is available, it may be wise to excuse, in turn, one of the Junior Sunday School officers or teachers from prayer meeting. The excused member would be responsible for welcoming and guiding the early arrivers and maintaining a reverent atmosphere.

It is hoped, however, that every Junior Sunday School officer and teacher should have the privilege of attending prayer meeting to receive spiritual uplift and divine help.

Each ward must make plans to meet its needs in the light of its own problems, but every superintendent must ever be alert to see that no child comes to Junior Sunday School without being made welcome and knowing that someone will be interested and responsible for directing his activities.

—Margaret Hopkinson.*

*Sister Hopkinson has served for nearly ten years on the Sunday School General Board. During that time she has been chairman for Course 4, helped in the preparation of the *Living Our Religion* manuals for Sunday School, worked on the 1962 Convention Committee, and now serves on the Library and Instructor Committees. Sister Hopkinson graduated from the University of Utah in 1940 with a B.S. degree. She has taught school throughout Utah, serving many years in the Jordan School District. She is presently teaching second grade at the Grandview Elementary School.
Library File Reference: Sunday Schools—Mormon—Local Leadership.

Harvey L. Taylor is an
example of an inspiring teacher for . . .

He changes his students' lives

The success of teaching, it would seem, can be measured by the extent to which classroom-taught theories and concepts are carried over and applied in the lives of students. Sunday School officers and teachers, departments of educational psychology, philosophers, government agencies, and youth organizations—all have been telling the need for and importance of meaningful teaching that improves daily living.

In the January, 1963, issue, *The Instructor* featured an article on teaching with inspiration, "Help Me Teach with Inspiration." The author, H. Aldous Dixon of the Sunday School General Board, brought out the need for revitalizing the teaching of the principles of the Gospel; and then, Harvey L. Taylor, the outstanding instructor of Course 18 in the Oak Hills Fourth Ward Sunday School, was interviewed to discover some of his qualities and methods that might help other teachers.

It is often helpful, when attempting to discover on what principles a person has based his success, to solicit the views of that person's associates. This has been done. In this article, Brother Taylor's personal secretary and Sunday School students give candid and spontaneous reactions to queries asking why they attend his Sunday School class and why he has had such an effect for good in the lives of his students.

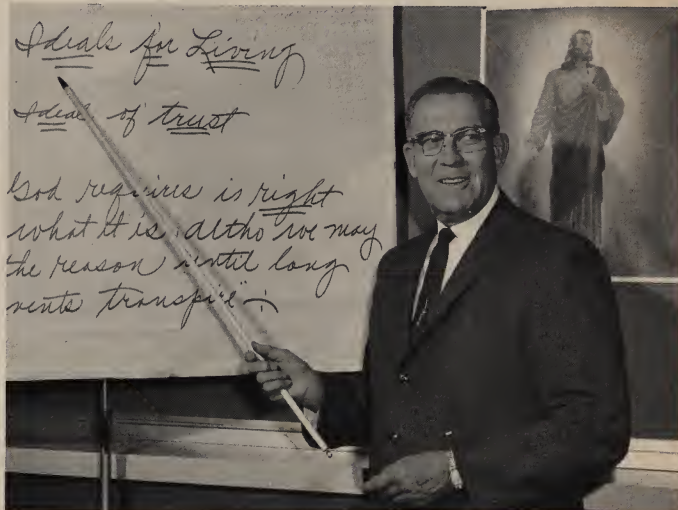
Comments by Secretary

Shortly after being employed as Brother Taylor's secretary at Brigham Young University, I noticed that very frequently the morning mail would contain letters of appreciation from former students and associates. These often told what current achievement the writer had attained in his profession and an account of his activity in the Church, ending with variations of the statement, "If it hadn't been for you, this would not have been possible."

Having worked with Brother Taylor even for a short time, I had determined that he was a man of kindness, seemingly unending patience, and an unusual understanding of people—their problems, hopes, and aspirations. Nevertheless, I could not find a complete explanation which would account for these many letters and their contents; and even after being closely associated with him now for six years, I do not feel qualified or able to give concise, definite reasons to explain his success in human relations. I will try to relate here two incidents, typical of many; and let you form your own conclusions.

The real key to the life of Dr. Harvey L. Taylor is that he himself is consistently good. He does not disappoint those who have selected him as their ideal by saying one thing and then doing another. He seems to find it easy to understand, overlook, and forgive the shortcomings, weaknesses, and failures of others. He is not too busy nor too important to give of his time when needed. In truth, he is a person who has been able to heed the second commandment of the Saviour that "Thou shalt love thy neighbor as thyself." Because of these characteristics, he is able to convert classroom-taught theories and concepts into patterns for daily living and thereby change for the better those who will observe the teachings of this good man. Dr. Taylor is today numbered among the great teachers in the LDS Church.

(For all Sunday School officers and teachers, and of general interest.)



Teacher Improvement Lesson for the Month of April

One day when we had received a letter from a young man which contained the announcement that he had completed medical school and this by-now-familiar statement, "I owe it all to you," my curiosity overcame the natural timidity of a new secretary. I asked Brother Taylor just exactly what he had done for the boy. He smiled happily as he recalled that this young man had come to him extremely troubled as he faced making a decision which would affect his future life. Brother Taylor took the time to spend almost an entire day with this boy, and together they prayed and sought counsel from the Lord. Because of this experience, the boy was able to decide against an unwise marriage and to accept a mission call.

In Brother Taylor's office, I noticed a photograph of a young man whom I assumed to be a son or son-in-law until I became better acquainted with the Taylor family. Eventually, I learned that the photograph was of a young man, not a member of the Church, who addressed his letters to Brother Taylor as "Dearest Dad." The story behind this photograph and these letters is touching and inspiring.

The boy came from a broken home; and, because of the circumstances of his early boyhood, was headed for a life of trouble and unhappiness. Their paths crossed in the public schools of the town in which they were living. Brother Taylor tried again and again to help the boy but always seemed to meet with frustrating disappointments. As these experiences occurred and time passed, he reached the point where he felt his efforts were being wasted and he would try no more. However, there came a final, desperate plea for help from the boy; and, telling himself that this would be the last time he would try, Brother Taylor again reached out and gave assistance.

So far as I am concerned, this story has three distinct highlights: (1) the day the boy asked Brother Taylor if he could please call him "Dad," (2) the day the mail contained a letter from this young man stating he had just won his first case as a practicing lawyer in a state supreme court, and (3) the morning I discovered Brother Taylor weeping over a letter from the boy which contained the wonderful news of his acceptance of the Gospel and the hope that it would be possible for Brother Taylor to officiate at his baptism and confirmation.

Perhaps the real key to the life of this man and the wonderful influence and effect he has on the lives of others is that he himself is consistently good. He

does not disappoint those who have selected him as their ideal by saying one thing and doing another. He seems to find it easy to understand, overlook, and forgive shortcomings, weaknesses, and failures of others. He is not too busy nor too important to give his time when needed.

I suppose all I am really trying to say is that he is one of the few persons I have known intimately who has truly been able to heed the second commandment of the Saviour: "... Thou shalt love thy neighbour as thyself."

—Joan Nelson.*

Comments by Students on Class and Teacher

"We love the class for its beautiful spiritual atmosphere and the spiritual growth we receive."

—Judy Lloyd.

"Every sentence is a gem."

—Diane Clark.

"I like his class because his approach is different. He makes old, stale subjects fascinating. He makes every statement he teaches apply to our lives. We want to do something about it."

"He has helped me to gain better communication with God through prayer."

—George Taylor.

Janet Calder loves his class "because he is so dynamic." She says, "He tells us about his own experiences with young people, never mentioning names, which are so fascinating and appropriate to our needs."

"I pray often that I may become as wonderful as he is and understand everyone and appreciate their worth. He is so thoughtful of his wife and gives her such importance."

—Janet Calder.

"We have so much respect for Brother Taylor," says Stewart Grow, "that we really go there to work. He expects a lot from us, and he gets it. We expect a lot from him, and we surely get it."

"He brings forceful examples of kids who were kicked out of school. . . . They help me much because he emphasizes through them the fact that you can overcome your faults a little at a time. You can't always do it all at once."

—Stewart Grow.

(Concluded on following page.)



*Since August, 1956, Sister Nelson has been employed as the private secretary of Vice-president Harvey L. Taylor at BYU. She was called from the Logan Ninth Ward, Cache Stake, to serve in the Texas-Louisiana Mission. She has attended both BYU and Utah State University, where she was also employed as a secretary to the dean of the College of Education and President Daryl Chase. She has served as Sunday School organist, secretary, and teacher, and for the past two years was president of the BYU Stake YWMA.

"Older people are constantly giving young people advice which they seldom even hear or listen to," says Sharon Hintze; "but this is not so with Brother Taylor. Since my car accident, I have really learned to listen and to take advice from my elders.

"I have never seen such teacher preparation! If he can do it, as busy a man as he is, surely there's no excuse for anyone else. We learn a lot about teaching from him.

"Look at this great packet of notes I've taken in his class. Here is one on serenity which has helped me so much in my prayers. Brother Taylor has really taught me to overcome an arid mind when I pray. These notes on serenity are precious to me because they exemplify the man I have as a teacher. I remember well how this lesson preceded fast meeting and what a wonderful meeting it was because we took the spirit of prayer and testimony in with us."

—Sharon Hintze.

"He is much more than a Sunday School teacher to me. For example, I was desperately ill. I asked my parents to invite him to administer to me, and I was blessed. Then, again, I was a bit uncertain about a mission. I went to Brother Taylor. He is so humble and understanding, just like my parents. As a result of their interest in me and our chats together, a mission is now one of the greatest desires of my heart.

"I couldn't see how in the world I could carry out an important assignment given me by the student

body president. I was so worried I went to Brother Taylor; and, do you know, he showed me how to do it and smoothed things out just like that."

—Wayne Young.

"I like his class because he talks on our level—not beneath us or over our heads. He makes us feel important. We were born infants and some teachers expect us to remain infants all our lives. Brother Taylor resembles Elders S. Dilworth Young and Marion D. Hanks in their ability to speak our language.

"In class we decided to write at least one thank-you letter each week. I have done it religiously each week. It really works. I'm delighted with the response.

"His lesson on tithing had a great influence on our attitude and practice. He said very bluntly, 'If you belong to Rotary or Kiwanis, how long can you stay there without paying your dues? Of course, you just take it for granted that your dues are part of the membership.'"

—Doris Hill.

"The kids often wait after class or go to his home or office to talk to him. There is no barrier at all; he has an affection for every one of us. I gave a talk in high school commencement last spring; and do you know, he was there and came up and congratulated me. Did I feel important! Still, he makes every one of us feel like we are something special."

—Kenneth Kartchner.

Library File Reference: Teachers and Teaching.



Judy Lloyd



Diane Clark



George Taylor



Janet Calder



Stewart Grou



Sharon Hintze



Wayne Young



Doris Hill



Kenneth Kartchner

Lives that have become enriched by inspirational teaching pay tribute to the skill and to the dedication of their teacher. Here are but nine of a multitude who testify to the effectiveness of a dedicated instructor, Dr. Harvey L. Taylor.

ZECHARIAH

Prophet to a New Generation

*... Thus saith the Lord of hosts; Turn ye unto me, Saith the Lord of hosts.
Be ye not as your fathers, unto whom the former prophets have cried, saying,
Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your
evil doings; but they did not hear, nor hearken unto me, saith the Lord.*

Your fathers, where are they? and the prophets, do they live for ever?

—Zechariah 1:3-5.

Zechariah lived in the generation of people of Judah who had returned to the Holy Land from exile in Babylon where they had been freed by Cyrus the Persian. The problems of Zechariah's generation were the same that Haggai confronted and combatted. It was undoubtedly difficult for these heirs of the desolated land of their fathers to discern glorious goals of the future, occupied as they were with the miseries of the moment. It was problem enough to get daily sustenance and security, and to do so they had bent all efforts to the building of homes and the raising of food. Then the prophets came again.

Haggai urged them to build the temple, that communication with the Lord might be facilitated and perpetuated. He assured them that the spiritual boon of it would bring better temporal conditions. But even he apparently spent little time trying to guide or motivate them by talk about ultimate things.

Zechariah was different. He was the son of a priestly family, that of Berechiah, the son of Iddo.¹ His prophecies gave purpose to the times only so far as they pointed minds and spirits to the mission of God's people in the establishment of the Kingdom of the Lord.

With ruins still around about them, he dramatically invited them to hearken to the Lord's pleas and not to emulate the fathers who went their willful way despite warnings and were brought to ruin.² He cited their sad confession: "... Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us."³

It may be that the people of Zechariah's day were humbled enough to heed the call, needful as they were of the help of Providence. About two months before Zechariah's first message to the people, the prophet Haggai told them that the Lord was displeased and was withholding His blessings from them because they had been so dilatory in their work on the temple. The following month he spoke again, urging them to better accomplishments. The next month came Zechariah's call to repentance; and a month after that Haggai had another message for them, urging them to purify themselves within so that their outward works might not be wasted.⁴ Two months later, on the twenty-fourth day of the eleventh month of the second year of Darius, a series of eight visions were revealed to Zechariah concerning the whole scope of Israel's career. These covered events from the scattering to the gathering, the removal of wickedness, the punishment of the enemies of God's work, and the establishment of the Messianic Kingdom.⁵

How effective was the guidance gained from the eight visions we are not told; but progress on the temple must have been made. Reflecting on it, the people brought a practical question to the prophet after two more years of work: Would it be necessary to continue the fasts and mourning in the fourth, fifth, seventh, and tenth months to lament, respectively, the first breach of the walls of Jerusalem, the burning of the temple, the assassination of Gedaliah, and the final major siege of Jerusalem?

It was a reasonable question, and the happy answer was that those fast days of mourning could be turned into feasts of joy. But there were some qualifications. The fasts themselves had not always been kept with real intent "unto the Lord." If they were ended, the people should turn to the Lord in other ways. They must be just; show mercy



and compassion to the widow and fatherless, the stranger, and the poor. It was because their fathers refused to hearken and do these things that they were scattered and their land laid desolate. In ten short edicts, each introduced by the authoritative stamp, "Thus saith the Lord," the divine concern for Jerusalem and God's intent to make it His dwelling place in His Kingdom are reiterated.

The establishment of the Kingdom is the theme that occupies most of the remainder of Zechariah's book.⁶ Some details of the picture as he foretold it in dramatic terms and unmatched by any of the other prophets is found therein. He saw the Messianic King, for instance, coming into Jerusalem not upon the war horse of a conqueror but upon a little animal which for them was the symbol of peace:

Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem: Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.⁷

His salvation is to extend to the "prisoners in the pit" who are to be freed by reason of the "blood of the covenant."⁸

In preparation for the setting up of His Kingdom, Judah and Ephraim are once again to be united and strengthened by the Lord to establish peace in the land.⁹ Ephraim, who had already before Zechariah's day been sown among the people far from Judah, shall according to the prophet remember the Lord in far countries and be brought out with attendant miraculous phenomena.¹⁰

The account of the millennial prelude is interrupted at this point, while a resume of Israel's undulatory career as God's servant-people is presented. Under the figure of forests of goodly trees ruined, the decimation of the noble is lamented. Then in a figure of shepherds (probably referring to kings) and their flocks, both the good shepherds who tried to preserve the flock and the bad ones who abhorred the Lord and were, indeed, abhorred by Him, are depicted.¹¹

The staff of a good shepherd is broken, showing the breach of the pleasant relationship of God and Israel. The shepherd asks his "price" and is given the paltry price of a slave — thirty pieces of silver. The Lord tells him to cast it to the potter. Matthew,¹² in the New Testament, identifies the shepherd as Jeremiah, and notes the parallel in the price accepted by Judas Iscariot to rid Israel of his time of the Good Shepherd. A second staff, representing the bond of brotherhood between Judah and the northern tribes of Israel, is broken; and foolish, incapacitated shepherds, whose own doom is decreed, then take over.

As the subject of the coming of the Messiah is resumed, the battle against foes from many nations attacking gathered Israel is foretold,¹³ followed by the Son's appearance at Jerusalem:

... And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness [sorrow] for his firstborn.

Later, without pertinent context, comes another significant sentence:

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.¹⁴

Reiteration and elucidation of the prophecy in modern Scripture supplies the context and makes evident the identity of Him who is to appear, as it is foretold that those at Jerusalem will look on Him and say:

... What are these wounds in thine hands and in thy feet?

Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.

And then shall they weep because of their iniquities; then shall they lament because they persecuted their king.¹⁵

The remainder of the last two chapters of Zechariah's work outlines rather cataclysmic events, some of which are told by other prophets, such as the purifying fire which destroys the wicked and leaves the worthy remnant.¹⁶ His appearance on the Mount of Olives attended by "all the saints"¹⁷ the cleavage of the mount and formation of a new valley of refuge,¹⁸ the manifestation of special light for a day and a night,¹⁹ the flow of living waters from Jerusalem,²⁰ the establishment of all things in His realm for "Holiness to the Lord";²¹ "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."²²

Then at last all people can say with Israel:

Shema' Yisrael, JHWH Eloheinu; JHWH ehad —

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.²³

— Ellis T. Rasmussen,
assistant professor of religious instruction,
Brigham Young University.

1 See Zechariah 1:1. Iddo is mentioned in Nehemiah 12:4, 16 as the head of one of the priestly families that returned from exile.

2 See, for example, Jeremiah 26:24; 35:15; 36: 39; 43.

3 Zechariah 1:6.

4 It is impressive to see how precise the writer was in chronicling these revelations. Note Hagai 1:1, 2:1; 2:10; 2:20; Zechariah 1:1; 1:7; 7:1.

5 The eight visions are told from Zechariah 1:7 to 6:15.

6 That is, chapters 9-14, encompassing chapter 11.

7 Zechariah 9:9. See also Matthew 21:1-5 and compare John 12:14-15.

8 See Zechariah 9:11, 12; recall Isaiah 61:1-3 and Luke 4:18.

9 See Zechariah 9:13 and following verses; also see 10:5, 6.

10 See Zechariah 10:9, 10. Compare also Isaiah 51:9-11; 35:8-10; and Doctrine and Covenants 133:21-35.

11 See Zechariah 11.

12 See Zechariah 11:10-13; Matthew 27:9.

13 See Zechariah 12:1-9; compare Ezekiel 38, 39.

14 Zechariah 12:10; 13:6.

15 Doctrine and Covenants 45:15-53.

16 See Zechariah 13:7-9; compare Malachi 4:1.

17 See Zechariah 14:4 and following verses. This is the only time the "Mount of Olives" is mentioned in the Old Testament. On this appearance of the Lord, see also the harmonious Jewish interpretation and anticipation in Views of the Biblical World, published by International Pub. Co., Ltd., Jerusalem-Ramat Gan, Israel, 1963; Vol. III, page 294. This work excellent on Old Testament.

18 See Zechariah 14:4.

19 See Zechariah 14:6, 7.

20 See Zechariah 14:8.

21 See Zechariah 14:20.

22 Zechariah 14:9 and Deuteronomy 6:4-5; recall also Jesus' appraisal of this principle and law, cited in Mark 12:28-30.

THE PICTURE

One of Zechariah's brief visions occurred when he saw an angel and saw a "flying roll," which is portrayed here as artist Eugene Spiro imagines it. The angel interpreted this to mean a "curse that goeth forth over the face of the whole earth" against those who steal and those who swear falsely by His name.

If we were to see some of the activities of angels carrying out God's commands today, would we behave differently?

— Virgil B. Smith.*

(For Course 3, lesson of March 3, "Prophets Carried on the Work of God on Earth"; for Course 5, lesson of June 2, "God's Will Be Done"; for Course 13, lessons of April 21 and 28, "Repentance," and lesson of May 26, "Obedience"; for Course 9, lesson of May 26, "A Leader Is Obedient"; and of general interest.)
Library File Reference: Zechariah.

When One Door Closes Another Opens

by Marie F. Felt

Louise was a happy child. She was happy because she had so many brothers and sisters. She was happy because she had such a wonderful father and mother. She was happy because she lived in a beautiful valley surrounded by mountains. She loved the country and had many friends there. Most of all she was happy because she loved our Heavenly Father.

When Louise grew older, she went on a mission to the New England States. It was good to be able to tell people about the Prophet Joseph Smith and how he talked with God, our Heavenly Father, and His Son, Jesus Christ.

It was in St. Louis, Missouri, several years later that our story really begins. Louise, who had since married, was living there with her little daughter, Jane. On this particular day, although not feeling really well, she had been to Carthage Jail with her "Mutual" class.

That night something happened—something that Louise felt sure would never happen to her. She kept feeling sicker and sicker. Besides that, her feet and toes were giving her trouble. She had trouble moving them, even in bed. With terror in her heart, she wondered what the trouble was—what was happening and what was her difficulty. Then a terrible thought came to her. She was becoming paralyzed. No! It could not be. This could not happen to her.

There was no time to lose, so a doctor was called immediately. And when he came, Louise heard what her heart could not believe—she had polio. Without a moment's delay, she was rushed to a hospital; and before night she had completely lost the use of both her hands and arms, and her legs and feet.

To Louise, however, there are blessings to be gained from everything. From these experiences we can learn faith, courage, love, and appreciation. It was many months later before she was able to leave the hospital. The doctors had said that she never would, but she did.

There was her daughter, Jane, to think of, too. Janie needed a mother to love and care for her. She was still such a little girl. Louise knew many reasons why she must get better, no matter how much effort it took. She decided she would do this. She would get better. Our Heavenly Father would help her, she was sure.

For many months she lay in bed. As much as she could, she moved each part of her body. She would try hard, she said; and with doctors and our Heavenly Father to help her, she began to improve. After several months she was able to sit up a little. Finally, with determination and effort and the blessings of our Heavenly Father, she was able to sit up and travel around in a wheel chair.

Now some people would have been discouraged, but not Louise. If she could move around in a wheel chair and go from room to room, she could go outside and go to the store.

"Well," thought Louise, "if I can go to the store to do shopping, perhaps there are things I can do in a store. Perhaps, I can get a job—a job for every day."

One day Louise went to a department store in Salt Lake City in her wheel chair. She told the people there that she would like a job. She would like to demonstrate electrical appliances; show people how they work. She could tell them how good it would be to have those things. She could do this sitting in a wheel chair. The manager was so impressed with her enthusiasm and plan that he hired her right then.

For several years Louise went to work. She demonstrated electric rotisseries and roasters. Louise told the store customers about the advantages of owning the electric roasters. People loved to talk with her and to buy things from her. They admired her very much.

Because she has learned to overcome her own adversities, Louise Lake is employed in the aiding of others, both children and adults, in adjusting and solving life's problems. With Sister Lake is Brenda Heaton, 1963 Easter Seal child.



(For Courses 1a, 3, 5, and 7, Easter lessons.)

One day, quite unexpectedly, something very wonderful happened to Louise. Direction came from a doctor for her to receive further help and treatment. As a result, she was invited by the Utah Chapter of the National Foundation for Infantile Paralysis to go to the Institute of Physical Medicine and Rehabilitation in New York, where she could get more help.

How grateful Louise was that someone wanted to help. It was another door that had opened to her. She was very grateful.

Several things went into making this a success story. It was not only due to her strong will and hard work, but the blessings of our Heavenly Father, the skill of the medical profession, and the love and kindness of many friends who aided her. Her arms became stronger and she could move about with less difficulty. She learned to use what muscles she had left and live with them. If it became necessary, she would use wheels instead of legs. She was trained by a good and great doctor, Howard A. Rusk, and his staff at the Institute, to teach other physically handicapped folk how to have more activity in daily living.

After nearly a year, Louise returned home. A Salt Lake hospital wanted her to work there. They needed her to help boys and girls and men and women who were physically afflicted and discouraged. Because of her warm personality and her determination and know-how, people were encouraged to follow her example. At the hospital, they would work together to learn all over again to do those things required for normal daily living, such as dialing a telephone—taking a bath—shaving—eating and drinking—dressing—combing hair—and the other things which are so important in making life happy. As she saw each patient learn to take care of himself, Louise glowed with enthusiasm and excitement. She knew how much it meant to each one!

Life was wonderful now for Louise. She was helping others. To do this was fun. By taxicab and wheel chair, she traveled from her apartment to the hospital, to a charm school where she taught, as well as to the beach, the canyon, and to Church.

Then one day the most unexpected thing of all happened. She received word that the President of the United States, Dwight D. Eisenhower, wanted to see her. He had heard how she had overcome her handicap and how she was now helping other people to overcome their problems. He had chosen her as "The Handicapped American of the Year," and he wanted her to come to Washington to receive the nation's award.

On May 8, 1958, in Washington, D.C., President Eisenhower presented the award to Louise Lake. In the large Labor Auditorium, before a national group, President Eisenhower told about the position

Louise held as instructor in the department for teaching activities of daily living at the hospital in Salt Lake City. He congratulated her and cited her as an example to all others to whom physical handicaps had come. Of course, Louise was thrilled and very honored. Jane was there, too, to see her darling mother receive a nation's highest honor in this field. Jane was very proud and happy.

Soon after this, Dr. Rusk, the Director of the Institute in New York, wanted Louise to join them. The Institute is one of the world's leading rehabilitation centers. From here, Louise could help even more people—so to New York she went. It was another door of opportunity opened to her, and she was grateful.

Louise traveled to South America alone, twice, as well as to other states in America along with the service she gave in that Institute.

After four years of valuable experience, another invitation came. A new job was open and she was the first to be selected when the fact became established that Louise could travel alone, for no other woman had ever done this kind of work from a wheel chair.

So now she travels as the national representative for a wonderful new project to help all handicapped boys and girls, and men and women. This new project is called "Architectural Barriers." It is to encourage the builders to make doorways a little wider—to place a ramp at one entrance of the public buildings instead of steps so that wheel chairs can enter easily. There are many other barriers which cause problems for folk in wheel chairs or on crutches or for those who are older.

Louise works with the Governors' Committees and the Easter Seal people in America to ask builders to please make the buildings easy to enter when the handicapped individuals go to work—or to school—or to vote—or to buy a stamp—or to play—or to church. She wants everybody to be able to go to Sunday School, too.

But even this is not the end, nor can we tell you the end; for Louise has now traveled all over America and to many parts of the world to help and encourage others.

To her, today, as she travels about, the sky is as blue as it ever was; and the grass is as green under her wheels as it was when she ran through it before she had polio.

To give help, assistance, encouragement, and hope to others is her ambition. She is very grateful to our Heavenly Father for opportunities to serve. She knows it is true that when one door closes, another opens.

Library File Reference: Handicaps.



MY TODDLER TAUGHT ME ABOUT DEATH

by Betty Clark Ruff*

I had always heard that one could learn many things from children, but not until we had a very precious experience with one of our own did I realize how true this could be.

This occasion took place when our first child, Alan, was just past two. Alan had learned to talk very early, so by this time he spoke very clearly and could express himself with a sizeable vocabulary for his age.

Alan's great-aunt, Lida, had just passed away; and I had been worrying about how I was going to tell him about "death." We had taken him to

(For Course 1a, lessons of April: "Life and Death," "We Remember"; for Course 5, lesson of April 14, "The Resurrection"; for Course 29, lesson of March 17, "Evidence of the Divinity"; and of general interest.)

*Sister Ruff is the mother of five children. She has a long record of service in various wards as MIA or ward organist. And, until recently, she has taught in the Primary in the Ensign 4th Ward, Salt Lake City. She graduated from Brigham Young University, valedictorian of her class. She is married to G. Robert Ruff, advertising executive and member of the Sunday School General Board.

◀ As the sand passes from one section of an hour glass to the other, so does one leave the spirit existence and go to the mortal. Again at death, one goes to a spirit life.

see her once or twice a week, so there had to be some explanation for the termination of our visits.

Mustering all my courage, for I was new at that sort of thing then, I sat Alan on the kitchen stool and drew up a chair. "Alan, Honey," I said, "Aunt Lida has gone back to Heavenly Father."

But, before I could say anything more, he asked, "Who took her?" I stumbled around for an answer, and then I said, "It must have been someone she knew."

Immediately his little face lit up as if he recognized a familiar situation. He said with a happy smile, "Oh, I know what it's like! Grandpa Clark brought me when I came to you. He'll probably take me back when I die."

Alan then proceeded to describe his Grandfather Clark, my father, who had been dead nearly 12 years. He had never even seen a picture of him. He told me how much he loved his grandfather and how good he had been to him. He indicated that my father had helped to teach him and prepare him to come here. He also spoke of Heavenly Father as a definite memory.

Needless to say, this little conversation with Alan that I had been dreading turned out to be one of the sweetest experiences of my life. It left me limp with humility and joy. I no longer felt sorry that my father could not see my children. As each little soul has come along, I have felt that my father probably was better acquainted with the newcomer than was I. This has been a great comfort to me.

Immediately after this occasion, Alan's father talked to him; and Alan repeated the same answers to him. He later told the experience to his Grandmother Clark. For several months he talked about these things as a happy, natural memory of real experiences. Then, suddenly, the memory was erased and he did not know what we were talking about when we discussed it.

But, he had taught us some great truths, for which we are most thankful; and had verified the inspiration in Wordsworth's lines:

... Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy! . . .¹

¹Wordsworth, William, Ode: Intimation of Immortality from Recollections of Early Childhood. Library File Reference: Premortal life.



How about children in the streets?

The First Presidency's direction to the Sunday Schools in reference to stake conference Sundays is as follows:

Statistics covering attendance at Sunday morning session of Stake Conference and at Sunday Schools on the Conference Sunday show clearly that more people absent themselves from both Sunday School and Conference than attend either of these meetings, and that in the last five years the condition has grown steadily worse. The effect of this interruption in the habits of people of attending religious service persists with the result that Sunday School attendance is not restored to normal until the third Sunday after Conference.

Proper arrangements should be made so that Sunday School may be held in every ward, excepting possibly the one in which the Stake Conference is held.¹

In our HANDBOOK OF INSTRUCTIONS . . . we read:—"Sunday School should not be closed on a day of Stake Conference. All classes, with the exception of the Gospel Doctrine and other adult classes, should remain in session. This applies to every ward except where Conference is being held in a ward building and Sunday School and Conference cannot be accommodated in the building at the same time. It is understood, however, that the attendance of all members of the Church, old and young, at Stake Conference shall be encouraged; and that a member of any Sunday School class who desires to attend Stake Conference should be excused to do so; and that any class in the Sunday School may, under proper supervision, attend a Stake Conference in a body." To close the Sunday School and turn out a hundred, or several hundred, young boys and girls who do not go to Conference or who cannot find seats in the con-

gregation, is contrary to instructions given.²

We are pleased to reiterate our former instructions to the effect that Sunday School should be held for those who do not go to conference, and particularly do we feel provision should be made for the holding of a Junior Sunday School in each of the wards on conference Sundays.³

Despite this specific counsel, many Sunday Schools are still not being held on stake conference Sunday. Undoubtedly the purpose of closing the doors is to increase the attendance at stake conference. Whether this is the result or not, there is a serious other consequence—there are many more children at home or on the streets on stake conference Sunday than there are attending stake conference. And statistics show that when Sunday Schools have been closed on these days, three weeks are generally necessary to build back the attendance to its level of the Sunday prior to stake conference. Think of the harm that is being done to those children.

Several problems which arise on these Sundays make the holding of Sunday School difficult but not impossible. They are discussed as follows:

1. *There are not enough adults to hold Sunday School.*

It is not advisable to hold more than one combined class in the Senior Sunday School. Many times there will be no one attending this class. It should be offered, however; and never should we announce: "There will be no Sunday School."

²Excerpt from an address delivered by President David O. McKay, April 7, 1956. (*The 1961 Sunday School Handbook*, page 91.)

³Excerpt from a letter from the First Presidency to Superintendent George R. Hill and assistants, Sept. 28, 1960.

2. *If Sunday School is at an hour different from that of stake conference, the young children have no way of getting to and from Sunday School; and have no place to go if Sunday School dismisses before stake conference.*

Single wards in chapels have met this problem by changing the time of their Sunday Schools on conference Sunday to coincide with the hours of the morning session of stake conference. The Junior Sunday School session is extended until the parents call for their children.

When two or three wards meet in the same chapel, the Sunday Schools can combine on this Sunday. The time of the Junior Sunday School is extended.

3. *When stake conference is held at a great distance from the home ward, the parents cannot leave their young children at home.*

In this case the parents take their children to the Sunday School which is held in or near the stake house where the conference meets.

4. *Some parents prefer to take their children with them to stake conference.*

These parents should do so. Sunday School is held not to compete with stake conference but to teach those children who otherwise would be watching television or playing in the back yards or the streets.

It is not easy to hold Sunday School on stake conference Sundays, but it is hoped that superintendents will not let the difficulties deter them.

—Superintendent
David L. McKay.

Library File Reference: Sunday Schools—Mormon—Leadership.

¹Excerpt from a letter dated Feb. 15, 1941 from the First Presidency to Stake Presidents. (*The 1961 Sunday School Handbook*, pages 90, 91.)

Answers to Your Questions

How Many Jobs May Members Fill?

Q. Should one person hold more than one job in the ward?

A. The Presiding Bishopric answers this question as follows: "The following suggestions will help to encourage a full participation from all members of the ward, which is necessary to keep a ward progressive and friendly. . . . 6. Do not give some people more than one job to perform in the ward, while other members hold no position. 7. Prepare a list periodically of those in the ward who hold no position. Make an honest effort to recruit these people for service."

These instructions to bishops are contained in *The Messenger* for October, 1962.

Memorized Recitations

for March 31, 1963

To be memorized by students in Courses 11 and 19 during February and March, and recited in the worship service of March 31 (taken from *A Uniform System for Teaching Investigators*).

COURSE 11:

(This scripture applies to the Book of Mormon and receiving a testimony through the Holy Ghost.)

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth

of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things."

—Moroni 10:4, 5.

COURSE 19:

(This scripture applies to degees of glory and the resurrection.)

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption."

—I Corinthians 15:40-42.

When Does Prelude Begin and End?

Q. When should the prelude to the worship service begin and end?

A. The prelude begins five minutes before the appointed hour to commence the Sunday School service. It should end exactly on the appointed hour. When there are no announcements, the chorister stands, and the opening hymn is sung exactly on time. If there are announcements, the presiding officer is standing at the pulpit ready to commence the moment the appointed time arrives. Generally, presiding officers appreciate organists who end the preliminary music exactly upon the appointed hour for opening Sunday School.

—Superintendent Lynn S. Richards.

CORRECTION

The Library File Reference given on page 22 of the January, 1963, issue should read, "Jesus Christ—Resurrection and Ascension."

COMING EVENTS

March to Mid-April, 1963
Spring Instructor Campaign

.....
Apr. 5, 6, and 7, 1963
Annual General Conference

.....
Apr. 7, 1963
Semi-annual
Sunday School Conference

.....
Apr. 14, 1963
Easter Sunday

.....
May 12, 1963
Mother's Day

The Deseret Sunday School Union

GEORGE R. HULL, General Superintendent

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent; WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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John R. Halliday
James R. Tolman



Fortunately we are not left in the dark concerning what we should expect from children.

Know Your Class Members

by Leland H. Monson

To view properly the characteristics of an age group, we must realize that each child has a distinct personality. Various levels of social, spiritual, intellectual, and emotional reactions exist within each group. To understand these differences is necessary, if we as teachers are to exert a maximum influence in transforming attitudes and behavior. Only when we know the child as an individual can we teach at our highest possible level.

We must ask ourselves, then, what do we need to know about a class member? How best can we get the information? To answer these two questions is the purpose of this article.

Fortunately, we are not left in the dark concerning what we need to know about our students. In a scientific behavioral laboratory at Union College in Schenectady, New York, Dr. Ernest M. Ligon and a staff of well-trained co-workers have given us some interesting findings on what a teacher should know concerning his class members. With the characteristics of each age group in mind, these scholars recommend, for example, that we gather the following

data concerning 4- and 5-year-olds:

1. Home and family relationships.
2. Social relationships.
3. Religious attitudes.
4. Growing up, coaching, and school.
5. Emotional adjustment, security, and self-confidence.
6. Imagination and curiosity.
7. Activities and interests.
8. Community and vocational interests.
9. Outstanding characteristics.¹

Besides understanding the type of data needed by the teacher concerning the personality of each class member, *we need to have a plan by which we can successfully gather the information we need.* No one doubts that any one of several different procedures might be successful. Dr. Ligon and his co-workers have suggested a plan which seems to me to be very practicable.

On a six-page profile for girls, they have listed the nine classifications of needed information concerning 4- and 5-year-olds. Under each one of these classifications, they have given the names of four girls: Kitty, Karen, Kathy, and Katie. Under the name of each girl, and under each of the nine classifications, they have given a description or character profile. The description of each one of these girls is different in each of the nine cases.

By comparing a girl (age 4 or 5) with the char-

¹Detailed information concerning each of these nine classifications is given in Dr. Ligon's Profiles of boys and girls (ages 4, 5), Union College Character Research Project, 1961. Schenectady, New York. These Profiles can be purchased from Desert Book Company, 44 East South Temple St., Salt Lake City 11, Utah.

(For Course 24, lessons of March 31 and April 7: "The Four-Year-Old," "The Five-Year-Old"; and for all parents and teachers.)



Dr. Ligon's profiles of types of boys and girls make it possible for us to understand their behavior.

acter profiles of these four stereotypes, a teacher can, with the girl's help, with the help of her father and mother, and with the help of her friends, select the description that most nearly resembles her. With these same four profiles, a teacher can modify the description selected as most characteristic of this girl to a point where he can get a fairly accurate description of the total personality. The teacher will then have a good sampling of the behavior, the thinking, and the emotional reactions of the girl.

The following descriptions of Kitty, Karen, Kathy, and Katie, under classification number one, "Home and the Family," will serve to show how Dr. Ligon deals with all nine classifications:

Kitty

Kitty is very cooperative. She enjoys discussing things with her mother, "like a grown-up," and will even do chores she does not enjoy because it is "grown-up." She is beginning to learn that helping herself will help the family.

Karen

Karen complies willingly with most family routines and is eager for responsibilities around the house. It is sometimes difficult for her to leave play at mealtimes. She is eager for home responsibilities: is learning to finish her meals, and beginning to care for her room.

Kathy

Kathy strives for the attention and approval of her mother and other adults. She knows the importance of family cooperation; does some daily tasks; likes to work with mother because "it builds

her feeling of importance in the family." She is protective of her younger sibling.

Katie

Katie makes her bed and is learning to dress herself. She will help with work if it is her idea, but suggested jobs are regarded as "work" and she avoids them. She has difficulty sitting through a meal. Katie likes to be with her parents; plays with older sibling, but teases.

With one of these blank Profiles for each boy and girl in a class, a teacher will know more exactly the type of information she wants to get, where to get it, and finally how to evaluate carefully the personality of each class member. With such helps in teachers' hands, I feel that it is more likely that teachers will follow through and become acquainted with class members in a way that will help them to teach individuals.

In possession of this information concerning each member of a class, a teacher can make her learning goals as individual as possible. (A learning goal is something the student can do during the week to apply the Gospel principle discussed.) Every lesson should have a learning goal. By using learning goals, the teacher will be building doers of the Gospel rather than hearers.

By making individual learning goals to be carried out with the help of parents in the homes, the teacher will also be in a better position to observe the spiritual and character growth of members of his class. In other words, he will be able to evaluate the degree of success he is achieving in changing the attitudes and behavior of members of his class.

"When There's Love at Home"

Senior Sunday School Hymn for the Month of April



"There Is Beauty All Around"; author and composer, unknown; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 169.

Our homes are, surely, the places which we love most in life; and any home is beautiful when love abides there.

President McKay has written:

I have but one thought in my heart for the young folk of the Church, and that is that they be happy. I know of no other place than home where more happiness can be found in this life. It is possible to make home a bit of heaven; indeed, I picture heaven to be a continuation of the ideal home.¹

Our Heavenly Father has so ar-

¹McKay, David O., *Gospel Ideals*, 1953 edition; Deseret News Press, Salt Lake City, Utah; page 490.

ranged the scheme of things that love, beauty, and happiness may be ours whether we are rich or poor in worldly goods. The idea that love, joy, peace, and happiness can be had for money is sometimes entertained; and this, of course, is a fallacy. Love is a spiritual, heavenly quality which cannot be bought. Our Heavenly Father wants better coin than mere silver or gold.

Love is the heart of the life and teachings of the Saviour. Jesus made it the test of discipleship. "By this," He said, "shall all men know that ye are my disciples, if ye have love one to another." (John 13:35.)

So much, then, for the wonderful message of this spiritual song. Let us turn our attention, as we sing it, to this message, and not so

much to the melody (which is easy to sing in any event).

To the Chorister

The chorister can help best by leading in a *comfortable tempo*. The metronome marking of 88 beats per minute is excellent. Let the "speedsters" moderate their speeds and the "slowsters" come up to the mark. If you have a metronome, then use it in preparation meeting. If not, then take a pocket watch and count seven beats in five seconds. Sing heartily throughout without any passages of simpering softness or of shouting loudness. Likewise, maintain a *uniform tempo* throughout.

—Alexander Schreiner.

—(The hymn for May, 1963, will be, "Jehovah, Lord of Heaven and Earth"; *Hymns*, No. 83.)

The Nature of Organ Stops, Part I

The stops of an organ are a never-ending mystery to those who have not tasted their individual flavor. But they are arranged in such a systematic order that it usually takes very little time for an inexperienced, young organist to find out their uses.

The organization of an organ may be likened to that of a home having one or more rooms, each provided with various items of furniture. An organ may similarly have one or more rows of keys, each row or manual or pedal keys being provided with its own furnishings in the way of organ stops.

There are many church organs which have no more than one row of manual keys. Others have one row of manual, and a row of pedal keys. Most small organs are provided with two manuals and a pedaller. The great Tabernacle organ in Salt Lake City, appropriate to its wonderful responsibility in the large Tabernacle, has five manuals of 61 keys each, and 32 pedal keys.

The uses of these departments in the organ differ similarly as do the various rooms in a home, where we find a kitchen, bedroom, and living room. In the organ, we find the pedals providing the grand organ basses; and, if there are two manuals, the Great manual provides the main body of majestic organ tone to accompany congregational singing,

with the Swell manual providing softer and more delicate, contrasting sounds.

The Tabernacle organ in the beginning had two manuals and one pedaller. Today, its eight tonal departments are played by five manuals and a pedaller, two of these manuals controlling two divisions each of the organ. The pedals sound the Pedal division; the first manual controls the Choir and Positive divisions; the second manual the Great division; the third manual the Swell division; the fourth manual the Solo and Bombarde divisions; and the fifth, the top manual, the Aftiphonal division.

These eight divisions may be likened, as mentioned above, to the various rooms in a home, or to the various departments in a store. The pedals provide the chief basses and subbasses of the organ. The Choir division, or Choir organ, is provided with accompanimental sounds. This is controllable, dynamically, by means of swell shutters so that the sound in this organ may be softened or loudened by the organist.

The Positive is a kind of Choir organ, without the swell shutters, so that the pipes are out in the open and thereby sound lovelier, clearer, and more perspicuous. When swell shutters are used, there is a certain loss of tonal mass and tonal quality, just

as there would be a decided loss if a choir or an orchestra were placed into an adjoining room so that the door to the room could be opened or closed to increase or soften its sound.

The Great organ is the main part of any true organ. It provides the main mass of organ sound, the main majestic quality. Its pipes are out in the open. The Swell organ, conversely, is enclosed behind Swell shutters, hence its name; and it is made to provide a smaller mass of sound, contrasting clearly with the Great organ and including usually stops ranging from the softest ethereal quality to the loudest in trumpet quality.

Junior Sunday School Hymn for the Month of April

"Love at Home"; composer unknown; *The Children Sing*, No. 126.

The message of this lovely hymn is in the first sentence, "There is beauty all around when there's love at home."

Every phrase contains a valuable thought which can be understood by a small child because it is simply written. When a child is young and beginning to learn about home and family, it is the ideal time for him to discover that each member, including himself, helps create the atmosphere of home. He needs to learn to be kind, patient, and helpful in order to show his love at home.

A more mature child has probably discovered that problems outside the home are minimized when he has a happy home where he can go and feel wanted and loved. This hymn should help him understand and appreciate this security.

When the hymn "Love at Home" was written, home probably meant to a child the same house, yard, neighbors, and friends as well as family members. The child today lives in a mobile society. Perhaps the only continuous association he has is with members of his immediate family. This makes him more conscious of family love and security.

To the Chorister

You teach the largest number

of children of any other teacher in the Junior Sunday School, and teachers teach so much of themselves that you need to be mindful of how much love you demonstrate in your home.

Teach the hymn by repetition. Children will not retain all of it from Sunday to Sunday; therefore you will need to reteach the hymn at each practice time. There will probably be some children who will only be able to sing the message or key phrase.

"Love at Home" is a choice hymn to sing for Mother's Day. It

The Solo organ presents chiefly such tone colors as are intended to be used alone for solo melodies. It is installed behind swell shutters, but with a double pressure of wind to blow the pipes.

The Bombarde organ, out in the open and on a double-wind pressure, is a specially powerful department. The top manual, being the Antiphonal organ, sounds from the far end of the Tabernacle so that it may be heard alternately, antiphonally, with the main mass or sound of the main organ.

In another issue we will consider the furnishings, or stops, in each division—their qualities and their uses.

—Alexander Schreiner.

is a rewarding experience for children as well as parents when children sing without adult help.

To the Organist

It requires a skilled accompanist to play while children are singing. The playing must be soft enough so the sweet-singing voices of the children can be heard, yet firm enough to give support to them.

—Mary W. Jensen.

(The Junior Sunday School hymn for May, 1963, will be, "Before I Take the Sacrament"; author, Mabel Jones Gabbott; composer, Gladys E. Seely; music and words to be printed in the March Instructor.)

April Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."¹

¹Luke 11:9.

FOR JUNIOR SUNDAY SCHOOL

Jesus said:

"... I am the way, the truth, and the life..."²

²John 14:6.

Organ Music to Accompany April Sacrament Gems

Andante

Robert Cundick

Library File Reference: Sunday Schools—Mormon—Music.

Released with Appreciation

RALPH B. KEELER

Someone has said, "The reward of a task well done is in being called to a bigger task."

Ralph B. Keeler has accepted a call to work with the Youth Correlating Task Committee of The Church of Jesus Christ of Latter-day Saints. He takes with him the valued experience as an educator and 20 years of service on the Sunday School General Board.

Brother Keeler has served well as a General Board member. His most recent assignments were: member of the 1963 Convention Program Committee; member of the 1964 Convention Program Committee; chairman of the five-year Convention Planning Committee; chairman of the Concert Recitation Committee; chairman of the Preparation Meeting Helps Publication Committee; and chairman of the Sunday School Facilities Committee. These assignments were but a few of the many areas in which he served. He carried a full load but was always equal to the task.

As he addressed the General Board on many occasions, we would always be assured of many constructive and objective words on the subject of his remarks. His sound judgment to the solution of many Sunday School problems was appreciated.

Brother Keeler is an educator, and uppermost in his heart is the welfare of the students who come under his supervision. He applied this same philosophy to the Sunday Schools established throughout the Church.

Brother Keeler has a deep testimony of and a love for the Gospel and wanted to influence others to

have the same kind of spiritual love and abiding testimony. His main objective was to help Sunday School teachers teach better the principles of the Gospel.

Our heartfelt thanks to you, Brother Keeler, for your contributions to the General Board and all Sunday School officers and teachers in the Church.

May our Heavenly Father give unto you His choicest blessings and inspire you to yet greater, nobler success.

—A. Parley Bates.*

KEITH R. OAKES

Nothing turns the wheels of progress so steadily as a penetrating mind, a gentle and lively wit, attractive personal qualities, and dedication to service. These qualities in Keith R. Oakes have contributed to the advancement of Sunday School work in the Church since September, 1957, when Dr. Oakes became a member of the General Board.

From a background in a high council, two bishoprics, one stake presidency, and numerous other Church callings, and from university responsibilities in three major institutions, it was almost inevitable that he would be given responsibility on such vital General Board committees as Teacher Training, Objectives and Teaching Programs, and Ward and Stake Board Analysis, in addition to other assignments.

In his five years of service, he has traveled extensively, accepting many assignments to single stakes in Canada, the eastern United States, and Mexico, not to mention

*Brother Bates is a member of the Deseret Sunday School Union General Board.

scores of stakes in the less-distant areas.

As chairman of the Objectives and Teaching Programs Committee, he took leadership in a far-reaching re-examination of the whole Sunday School curriculum. As one of the members of a subcommittee, he devoted long hours to the careful identification of all the Gospel concepts which should be included in a complete and orderly presentation of the doctrines and practices of the Gospel and the Church. The depth and completeness of this work drew upon his previous Church experience, and in turn gave him further capacities of great value in his new work as a task committeeman of the Adult Correlation Committee of the Church.

He is both a philosopher and an administrator; both a scholar and a practical man of action; both a warm friend and a kindly, constructive critic. He is a devoted Latter-day Saint. He is loved by members of the General Board, whose combined good wishes go with him in his new work.

—Asahel D. Woodruff.*

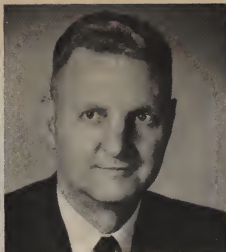
DANIEL A. KEELER

The recent call of Daniel A. Keeler to serve as a member of the Church's new Coordinating Committee caused no surprise among members of the Deseret Sunday School Union General Board. By training and experience, and the great qualities inherited from his parents, he is eminently qualified for his new duties. The General Board will sorely miss the help of this talented, dedicated worker. In our Board meetings, in Sunday

*Brother Woodruff is a member of the Deseret Sunday School Union General Board.



Ralph B. Keeler



Keith R. Oakes



Daniel A. Keeler



Marion G. Merkley

School institutes and conventions, and especially in important committee meetings, his place will be hard to fill.

To every Sunday School assignment, he gave his best talents and efforts. Though he has been on the General Board only six years—a comparatively short time—he has quietly and humbly made his influence and his contributions felt in every phase of the work. His abilities are many and varied. He can see through a problem and understand how the solution may be achieved. Undoubtedly one of his greatest abilities is that of reaching the hearts and the minds of his listeners and readers.

The art of communication seems to come easy to him. As with all gifted people, however, he works hard to excel in his favorite field. Whether speaking or writing, he studies each word and expression, knowing that whether he explains a new concept of teacher-pupil relationship or motivates a class of young people to live a basic principle of the Gospel, he must be clearly, fully understood to be most effective.

Perhaps he can yet find time to prepare an occasional article for *The Instructor*; but whether he does or not, we shall all undoubtedly benefit from his efforts and his inspiration on the Church Cor-

relating Task Committee for children. —Kenneth S. Bennion.*

MARION G. MERKLEY

The first leadership position Marion G. Merkley held in the Sunday School was as secretary of the Magrath Ward in Canada. The call to serve came at 15 years of age when he was singled out as a lad who could carry responsibility. The leaders of the Church have ever since recognized in this Latter-day Saint the qualities of devotion, courage, intelligence, integrity, and industry adequate to leadership.

During his eighteenth year he was ordained a Seventy in the Priesthood and soon afterward served as a missionary in the Southern States. Class instructor in priesthood quorums, teacher in the seminaries of East High School and Granite High School, and many callings to serve as ward and stake chorister are among his Church services.

From 1936 to 1942 he was a member of the Tabernacle Choir.

Prior to a call to serve as a member of the Deseret Sunday School Union Board in 1940, Brother Merkley had given distinguished service as Sunday School teacher, superintendent, stake board member, and coauthor of Sunday School manuals. His call to general leadership in the Sunday Schools

of the Church was founded upon experience in all facets of the Sunday School program and upon thorough preparation as a professional educator.

His General Board service was from 1940 to 1950, when he was released to head a United States educational project to Jordan. Two years' residence in the Holy Land was a rich extension of interest and study of the scriptures. Reappointment to the General Board came in 1953 and has extended to 1962, when Brother Merkley was released to give a unique service as a member of the executive planning committee, Children's division, of the Church Correlation Committee.

During his 19-year service on the Sunday School General Board, Brother Merkley has traveled extensively into the stakes of the Church to explain the Sunday School program. He has served as an energetic member of many important planning committees and has been a frequent contributor to *The Instructor*.

He is currently Utah State Superintendent of Schools.

In a busy professional and family life, Marion G. Merkley has continuously found refreshment and satisfaction in service through Church callings. Sunday School workers salute him as a wise and thoughtful leader.

—Eva May Green.*

*Brother Bennion is a member of the Deseret Sunday School Union General Board.

*Sister Green is a member of the Deseret Sunday School Union General Board.

The Book of Mormon

EVIDENCE THAT JESUS IS THE CHRIST

An account written by the hand of Mormon . . . to come forth by the gift and power of God . . . to the convincing of the Jew and Gentile that Jesus is the Christ, . . . manifesting himself unto all nations . . .

—BOOK OF MORMON TITLE PAGE.

More and more, God's children in all nations are now eager to know if Jesus, born of Mary in Bethlehem, is the Son of God; if, after His crucifixion on the cross, He *did* return to His disciples and live with them for 40 days, a resurrected, immortal person; if the power of the Holy Ghost *did* convince 3,000 persons on the day of Pentecost that they may have eternal life by obeying the Gospel plan.

We have the evidence in the record of His disciples of the Church established at that time.

Has God, our Eternal Father, now restored the Gospel plan for the peace and happiness of His children in all nations?

Preparatory to the coming forth of The Book of Mormon, the chosen Prophet Joseph Smith wrote: "My object in going to inquire of the Lord was to know which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join." In answer to his humble prayer, he writes: ". . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. . . . I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*"

Joseph Smith was told to join no existing church, for they were all wrong. This important message from Jesus Christ was published in the *Times and Seasons*, Nauvoo, Illinois, April 1, 1842, page 748; by Joseph Smith. He wrote earlier:

"This paper commences my editorial career. I alone stand responsible for it, and shall do for all papers having my signature henceforward." (*Times and Seasons*, March 1, 1842, page 216.)

"In the last number, I gave a brief history [the Wentworth Letter, *Times and Seasons*, March 1, 1842, page 706] of the rise and progress of the Church. I now enter more particularly into that history and extract from my journal." (*Times and Seasons*, March 15, 1842, page 726.) He assures us that he alone wrote his history and that he had an original private journal from which he copied.

Concerning his next celestial vision 3½ years

(For Course 15, lessons of April and May; for Course 11, lesson of April 28, "Joseph Smith"; and of general interest.)

later, Joseph Smith writes: "I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies; and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one." (Page 749.)

Then follows the description of the coming to Joseph Smith three times on the night of Sept. 21, 1827, of Moroni, a resurrected immortal messenger from God. He told of the ancient record of The Book of Mormon being buried in the nearby Hill Cumorah, and that it contained the fulness of the Gospel as delivered by the resurrected Christ to the people on the American Continent shortly after His death and resurrection in Palestine.

He declared a great and marvelous work was about to come forth among the children of men, that the spirit of God would be poured out upon all flesh, that the hearts of the children would be turned to the fathers, ". . . that God had a work for me [Joseph Smith] to do; and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people." (*Times and Seasons*, April 15, 1842, page 753.)

After four yearly visits of Moroni at this date to the Prophet Joseph Smith to counsel, instruct, and test his reliability, the plates were given to him for translating. On page 71 of the *History of the Church* by Joseph Smith, he writes: "Meantime, our translation drawing to a close, we went to Palmyra, Wayne County, New York, secured the copyright, and agreed with Mr. Egbert B. Grandin to print 5,000 copies of The Book of Mormon for the sum of \$3,000.

"I wish to mention here that the title page of The Book of Mormon is a literal translation taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general (from right to left); and that said title page is *not* by any means a modern composition either of mine or of any other man who has lived or does live in this generation."



Like others, it took time for Mary to realize that Jesus had been resurrected and that His work was not yet finished.

Briefly the title page declares to all mankind: This book was written by the spirit of revelation. It will be preserved by divine power. It will come forth by divine power. It will be translated by divine power to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself to all nations.

Early converts tested by the Bible the claim that The Book of Mormon contained the fulness of the Gospel. They were sincere, devoted believers in God and in His Son Jesus Christ and in the Bible as the revealed word of God. As Parley P. Pratt, an early convert, wrote in his autobiography, "As I read it, I could not take my eyes from it. Sleep meant nothing to me. Food meant nothing to me; and I knew as surely as I lived that The Book of Mormon was divine." He went at once to see the person who was the instrument in its production. All the facts of the divine origin of The Book of Mormon were available to him. Thus confirmed by these facts and by the power of the Holy Ghost, he used his life to carry the message to his fellow men.

The prophecies of Moroni have been fulfilled. Joseph Smith's name is known for good and evil throughout the world. The spirit of God has been poured out upon all flesh; we live in a marvelous world of science and technology. The spirit of Elijah is here; the hearts of the children have turned to

their fathers. Note the great and growing interest in genealogy. A marvelous work and a wonder is before the world.

After about 40 years the Church numbered about 100,000 members (1870). It now appears in this year, 1962, there will be that number of *new convert* members.

The title page of The Book of Mormon, not written by any man in this generation, declares that this record was written by the spirit of revelation—preserved, brought forth, and translated by divine power to convince the Jew and the Gentile that Jesus is the Christ, the Eternal God.

The book contains this glorious promise:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4, 5.)

At the 1962 World's Fair, the State of Washington built a large coliseum in which it displayed by television the great advance in technology and science to be expected by the turn of the century. It predicted a marvelous longer human life, fewer working days, greater opportunity for education, recreation, and travel, better homes, more ease, less strain, greater physical and material things for our welfare. But as the narration ended, the announcer declared: "But the unsatisfiable hunger of the mind and the soul remains."

This eternal hunger for a knowledge of who we are, why we are here, and our eternal immortal life, is answered by the fulness of the Gospel revealed by our Heavenly Father in The Book of Mormon.

What does The Book of Mormon tell us of Christ? Surely all God's children will sincerely seek to know. For our own blessing and to help prepare us as missionaries for our Church, we should dedicate our time and ask our Heavenly Father for His help and guidance as we read and study page by page the marvelous revealed truths in this sacred record. It is a powerful testimony that Jesus is the Christ, the Eternal God, manifesting Himself to all nations.

—Francis W. Kirkham*

*Brother Kirkham, author of *A New Witness for Christ in America*, was called "the foremost scholar in this field" by Elder John A. Widtsoe. This book, first published in 1942, has undergone several editions. In 1950, at the request of President George Albert Smith, Brother Kirkham wrote Volume II, which answers the attacks which have been made against the divine origin of The Book of Mormon. The copyrights to both volumes have been presented to and accepted by the Brigham Young University. Brother Kirkham has devoted much of his life to educational research and other intellectual pursuits. He received his A. B. degree from the University of Michigan, the LL.B. degree from the University of Utah, and Ph.D. degree from the University of California. He has served as superintendent of the Granite School District, Utah; Utah State Director of Vocational Education; director of the National Child Welfare Association in New York City; Utah director for the National Youth Administration; and other positions in the field of education. Library File Reference: Book of Mormon.



SUGGESTED MOTHER'S DAY PROGRAMS, MAY 12, 1963

LIVING TRIBUTES TO MOTHER

In keeping with the 1963 Sunday School Convention theme, "Follow Me—through Learning and Living the Gospel," this program emphasizes the importance of making our lives and actions into continuing expressions of love and tribute toward our mothers.

For the Senior Sunday School

Devotional Prelude.

Opening Song: "There Is Beauty All Around," *Hymns, Church of Jesus Christ of Latter-day Saints*, No. 169.

Invocation.

Greeting by member of bishopric or branch presidency.

Sacramental Song: "How Great the Wisdom and the Love," (verses 1, 2, and 6), *Hymns*, No. 68.

Sacrament Gem.
Sacrament.

Introduction by Sunday School Superintendent. (The following thoughts may be included: This is the day when we extend a special welcome and tribute to mothers. Your presence here to-

day makes our day more pleasant, and we are confident it will add to your joy as well. We have been commanded by our Heavenly Father to honor our fathers and our mothers on all days, but this day serves as a special reminder of this commandment. Mother's Day in the United States was first observed after the recommendation by Miss Ann Jarvis of Philadelphia in 1842 that a specific day be set aside to honor mothers. Our short program this morning has been prepared to show in some little way our appreciation and love for our mothers. Our speakers will tell how we all can be "living tributes" to our mothers.)

Three-minute Talk: "What I Can Do To Show My Love for Mother." (To be given by a boy from Course 13. The emphasis should be on deeds which reflect translating one's love into actions.)

Three-minute Talk: "How I Can Live To Show Love for My Mother." (To be given by a girl from Course 15. Emphasis should be given to following the pattern of mother's example.)

Two-minute Talk: "What a Family Can Do To Show Love for Mother." (To be given by a father. This talk might well include the scripture reference, *John 19:25-27*.)

Song: "Let Us Oft Speak Kind Words," *Hymns*, No. 94.

Separation to Classes.

Closing Hymn: "Sweet Is the Work, My God, My King," *Hymns*, No. 168.

Benediction.

For the Junior Sunday School

Devotional Prelude.

Opening Hymn: "I Thank Thee, Dear Father," *The Children Sing*, No. 1.

Invocation.

Greeting by member of the bishopric or superintendency.

Sacramental Song: "How Great the Wisdom and the Love," *The Children Sing*, No. 38 (sixth verse only).

Sacrament Gem.
Sacrament.

Two-minute Talk: "Things I Can Do To Make My Mother Happy." (To be given by a member of Course 5.)

Song by Children: "Mother Dear," *The Children Sing*, No. 130.

Three-minute Talk: "The Joys of Being a Mother." (To be given by a mother with children of various ages, including one or more in Junior Sunday School.)

Song by Children: "Love at Home," *The Children Sing*, No. 126. (First verse only.)

Separation to Classes.

Closing Hymn: "At Closing Time," *The Children Sing*, No. 36.

Benediction.

Committee:
Oliver R. Smith, chairman; Lorna C. Alder, Florence S. Allen, Clarence Tyndall, Dale H. West, Edith B. Bauer.

LEADERSHIP IS FOUNDED ON LOYALTY

President David O. McKay has made the statement: "The greatest education in the world is spiritual education, spiritual development."¹ And speaking about public education, from primary grades to the university, President McKay said that one of the major responsibilities of schools is to instruct in such a way as to develop "efficient" leadership, "... a leadership that is loyal to the best interests of the country."²

Therefore, it would seem imperative that all interests—the country, the Church, the school, and the home—be concerned with the building of effective leadership qualities in the youth which they serve. One of the chief virtues of a "good" leader is loyalty. Respecting this topic, President McKay has this to say:

Young men and young women: Yours is not the call to fight the hostile Indians, to build stockades, nor to point the plow for the first time into the sterile, stubborn glebe as our grandparents had to do; but you face problems equally great and stupendous in their effect upon the future welfare of human-

(For Course 9, lesson of April 7, "A Leader Is Loyal"; for Course 11, lesson of June 16, "A Test of Loyalty"; and of interest to youth.)
President David O. McKay, *Pathways to Happiness*, compiled by Llewellyn E. McKay; Bookcraft, Inc., Salt Lake City, 1957; page 53.
²*Pathways to Happiness*, page 68.

ity. Yours is the responsibility to send out the lifeline to stranded nations and carry forward the banner of peace, liberty, and good will as a guide for baffled nations to follow. It is the youth of today who, taught in the ways of morality and in the strength of spiritual attainment, must stand adamant against the false ideologies that would undermine the tried and tested ideals and truths of the pioneers who worshiped the God of truth.

The leadership that is demanded of youth today is not attained by chance, nor fostered by indulgence. It demands careful preparation—a preparation that should constantly be impregnated by the sweet spirit of four loyalties implied by the caption, "Be Honest With Yourself." The first loyalty is to self; the second to parents. . . .

The third loyalty is to country.

Fourth comes loyalty to God and Truth. Our belief in equality and brotherhood is a Christian heritage. It is the responsibility of the Church to educate its members to realize that no man is unwanted; that every soul is unique and has a life to live made up of momentous chances which will make or mar his own life and the life of the community and mankind in general. To cherish these loyalties, to make popular these ideals, the world needs men and women of unimpeachable character.³

—Excerpted by Paul R. Hoopes.

³*Pathways to Happiness*, page 245.
Library File Reference: Loyalty.

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BAPTISM IS CALLED A BIRTH

Baptism is symbolical of the burial and resurrection of Christ, and as an ordinance of the Gospel was instituted for the remission of sins. The only proper mode of its administration is by immersion, whereby the two events above mentioned may be illustrated. "... We are buried with him by baptism into death," says Paul, "that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together [buried in water] in the likeness of his death, we shall be also [by coming forth out of the water] in the likeness of his resurrection." (*Romans 6:4, 5*). Even as Christ, by descending unto death, put off the mortality in which He was clothed, and rose triumphant to a higher sphere of action, so we by going down into the liquid grave, put away the sins and follies of the flesh, and are brought forth to "a life divinely new." Hence it is that baptism is called a birth...

... All repentant believers, who are baptized in the proper manner and by the proper authority, are acceptable in the sight of high heaven; and can confidently rely upon the promise made by Peter to the believing portion of the Pentecostal multi-

tude: "... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (*Acts 2:38*.)

The Spirit of God, in certain measure, is universally distributed. It is the light which lighteth every man that cometh into the world. ... But the Gift of the Holy Ghost—bestowed by the "laying on of hands" upon every faithful, penitent, baptized believer in the true Church of Christ—is a special endowment for special purposes. ... Through obedience and righteousness it may be made to grow and expand, until sin is entirely banished, until the eye is made single to the glory of God, and the whole body is filled with light and life. By disobedience and unrighteousness it will readily decrease and diminish until the light of the soul is utterly extinguished; and darkness, despair, and spiritual death ensue. A fullness of God's Holy Spirit should, therefore, be the grand object of human existence; for by it alone can the soul of man be eternally exalted and glorified.¹

*—Elder Orson F. Whitney.**

¹*Scripture Book of Mormon Literature, Vol. II; Ben E. Rich, publisher; Henry C. Etten Co., Chicago; pages 498, 499.*

^{*}Elder Whitney published in the *Millennial Star* in 1882, a treatise entitled "The Gospel of Jesus Christ." The article which appears on this page of *The Instructor* represents excerpts of that 1882 article.

Library File Reference: Ordinances.

(For Course 19, lesson of May 19, "Baptism"; for Course 13, lesson of May 5, "Baptism"; for Course 5, lesson of Feb. 17, "He That Believeth and Is Baptized Shall Be Saved.")

Titles and Dates of Sunday School Lessons by Courses

2nd Quarter, 1963

COURSE OF STUDY—1963	Course No. 1: A Gospel of Love	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing in the Gospel Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: History of the Church for Children	Course No. 9: Scripture Lessons in Leadership	Course No. 11: History of the Restored Church
APPROXIMATE AGES—1963	Nursery 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12	13, 14
Date of Lesson APRIL 7	We See Many Lovely Things (14)	We Are Born To Be Loved (14)	Jesus Chose Twelve Apostles (15)	Great Men in Our Church Repent (14)	Sorrowful Days in Missouri (14)	A Leader Is Loyal (13)	Light and Darkness (13)
APRIL 14 (Easter)	Heavenly Father Gives Us the Day (15)	Life and Death (16)	Easter Is a Sacred Day (14)	The Resurrection (19)	Easter Lesson	Review	Review
APRIL 21	Heavenly Father Gives Us the Night (16)	We Are Born To Love (15)	Jesus Visited America (16)	A Special Person (15)	An Illinois Homeland (15)	A Leader Is Patient (14)	Cause of Persecution (14)
APRIL 28	Heavenly Father Causes Things to Grow (17)	We Remember . . . (17)	Priesthood Remained while People Were Righteous (17)	The Poor in Spirit Are Humble, Teachable (16)	Nauvoo, the Beautiful (16)	A Leader Is a Builder (15)	Joseph Smith (15)
MAY 5	I See Growing Things (18)	. . . Plans Food for Us (18)	Priesthood and God's Kingdom Were Taken Away (18)	Blessings Come to Those Humble and Teachable (17)	The Nauvoo Temple (17)	A Leader Has Faith (17)	Dark Days of Nauvoo (17)
MAY 12 (Mothers Day)	I See Living Things (19)	God Gives Us Water (19)	Mother's Day (21)	Our Mothers Are Kind and Merciful (29)	Mother's Day Lesson	Review (16)	Review
MAY 19	Thank Thee for the Beautiful World (20)	There Is Food for All (20)	Priesthood Was Restored through Joseph Smith (19)	When We Grow and Progress, the Kingdom Is Ours (18)	Joseph Smith among Friends and Enemies (18)	A Leader Serves the Lord (18)	Out in the Storm (18)
MAY 26	Jesus Enjoyed the Things of the World (21)	Animals and Birds Have Homes (21)	The Church Was Organized (20)	What Can We Do? (20)	How the Mormons Lost Their First Leader (19)	A Leader Is Obedient (19)	Camps of Israel (19)
JUNE 2	Who Sleeps (22)	People Have Homes (22)	Heavenly Father's Kingdom Founded upon Love (22)	God's Will Be Done (21)	Joseph Smith, Our First President (20)	A Leader Is Guided by the Lord (20)	This Is the Place (20)
JUNE 9	Who Wakens (23)	We Go to Church (23)	We Love Our Neighbors as Ourselves (23)	The Meek Are Humble in Spirit (22)	The Twelve Apostles Lead the Church (21)	A Leader Stays Away from Evil (21)	The Mormon Battalion (21)
JUNE 16	What I Do When I Waken (24)	Our Church Is Growing (24)	The Lord Tells Servants What They Need to Know (24)	"For of Such Is the Kingdom of Heaven" (23)	Homes in the Wilderness (22)	A Leader Does not Procrastinate (22)	A Test of Loyalty (22)
JUNE 23	Choose the Right Things to Eat (25)	We Are Helpers (25)	We Study Truth (25)	Those Who Seek Truth Will Obtain a Testimony (24)	Pioneer Life in Winter Quarters (23)	A Leader Shares the Gospel (23)	Church Beginnings in California (23)
JUNE 30	Choose Right Things to Drink (26)	We Talk to Heavenly Father (26)	The Lord Has Given Us Laws (26)	Great Men Seek after Truth (25)	President Young Guides Pioneers Westward (24)	A Leader Serves His Fellow Men (24)	The Handcart Companies (24)

Numbers in parentheses are manual lesson numbers.

Titles and Dates of Sunday School Lessons by Courses

2nd Quarter, 1963

Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 19: The Articles of Faith	Course No. 21: Genealogical Research—A Practical Mission	Course No. 23: Teaching the Gospel	Course No. 24: Parent and Child	Course No. 27: Gospel Living in the Home	Course No. 29: A Marvelous Work and a Wonder
15, 16	17, 18	19, 20, 21, 22	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine Adults	Gospel Essentials— Adults
Faith (Continued) (15)	A Great Conference (14)	Salvation (14)	Parish Registers (13)	Commencement and Placement	The Five- Year-Old (14)	Steps in Eternity (10)	Ordinance of of Baptism (13)
Resurrection (5)	Review	Review	Review	If Teacher Training lessons were started later than Sept. 29, 1962, complete course during these weeks.	Review	Review	Review
Repentance (16)	Nephi Instructed the People (15)	Faith (15)	Transcripts of Parish Registers (14)		The Six- Year-Old (15)	Make Home Your Heaven (11)	Laying on of Hands (14)
Repentance (Continued) (17)	Nephi Continued His Instructions (16)	Faith and Works (16)	Wills and Other Probate Records (15)		The Seven- Year-Old (16)	Make Home Your Heaven (Continued) (12)	... the Holy Ghost (15)
Baptism (18)	Life and Teachings of Jacob (17)	Repentance (17)	Marriage Records (16)		The Eight- Year-Old (17)	Family Morals (13)	Priesthood Authority (16)
Review	Review	Review	Review		Review	Review	Melchizedek Priesthood (17)
The Holy Ghost (19)	Completion of the Small Plates (18)	Baptism (18)	Government and Military Records (17)		The Nine- Year-Old (18)	Family Government (14)	Aaronic Priesthood (18)
Obedience (20)	King Benjamin (19)	Made and Subjects of Baptism (19)	Locality Records and Collections of Records (18)		The Ten- and Eleven-Year- Olds (19)	Families Bring Problems (15)	Auxiliaries and Church Aids (19)
Service (21)	In Bondage (20)	Baptism for the Dead (20)	Family Histories and Genealogies (19)		Honesty (20)	Attitudes Inspire Behavior (16)	Mission of Elijah (20)
Service (Continued) (22)	King Noah and Abinadi (21)	Temples (21)	Aids to Research in America (20)		Truth-telling (21)	Understand Your Child's Behavior (17)	Work for the Dead (21)
Service (Continued) (23)	From Bondage to Freedom (22)	Genealogy (22)	Stepping Stones on the Research Path (21)		Covetousness (22)	Review	Marriage for Eternity (22)
Review (24)	The Church Established (23)	Genealogy (Continued) (23)	Research in Colonial America (22)		Neighborliness (23)	Look for the Teaching Moments (18)	Candidates for Godhood (23)
The Kingdom of God (25)	America, a Cradle of Democracy (24)	The Holy Ghost (24)	Research in the U.S.A. (23)		Spiritual Refreshment in Prayer (24)	Learning Processes that Affect Behavior (19)	Gathering of Israel (24)

Numbers in parentheses are lesson numbers.

Christ's Gospel and Keys Restored

by Alma P. Burton*

It was necessary in this, the Dispensation of the Fulness of Times, for the Lord and certain of His heavenly beings to appear to a man chosen of the Lord and instruct him in the things of God, and for some of these heavenly beings to confer their priesthood keys upon this earthly representative. The first of these events was the appearance of the Father and the Son to Joseph Smith.

"I saw two Personages," wrote Joseph Smith, "whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (*Joseph Smith 2:17.*)

It is extremely important that we realize the significance and the greatness of what took place on that spring day in 1820. That experience made known that we are in the physical image of God, that the heavens are not sealed, that God does and will reveal himself to man, and that His work was destined to come forth in these last days.

On the night of September 21-22, 1823, a resurrected being named Moroni appeared unto Joseph Smith and told him "... about a book written upon gold plates, giving an account of the former inhabitants of this the American continent, ..." and stated further that "... the fulness of the everlasting Gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. ..." From these plates the Prophet Joseph Smith translated the Book of Mormon.

The Prophet related the following regarding the keys of the priesthood: "The priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed. ... He is Michael the Archangel, spoken of in the scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the priesthood; he was called of God to this office. ... These men held keys first on earth, and then in heaven."

And he stated further that, "The priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When

they are revealed from heaven, it is by Adam's authority."¹

The Prophet Joseph Smith recorded the event of the restoration of some of the keys of the Priesthood as follows: "... A messenger from heaven ... ordained us, saying: 'Upon you ... I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism. ...'" But "... this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost." He "said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek." (*Joseph Smith 2:68-70, 72.*)

Soon after this event, which took place in May of 1829, Joseph Smith was visited by Peter, James, and John who, according to the Prophet's record, declared "... themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times" (*Doctrine and Covenants 128:20.*)

These messengers from God conferred keys and rights and privileges associated with the Melchizedek Priesthood upon Joseph Smith and Oliver Cowdery, and also ordained them apostles of Jesus Christ.

On April 6, 1830, The Church of Jesus Christ of Latter-day Saints was organized agreeable to civil laws, and by the "will and commandments" of God. These commandments were given to the Prophet Joseph Smith and to Oliver Cowdery, who were designated by revelation to be the first and second elders of the Church.

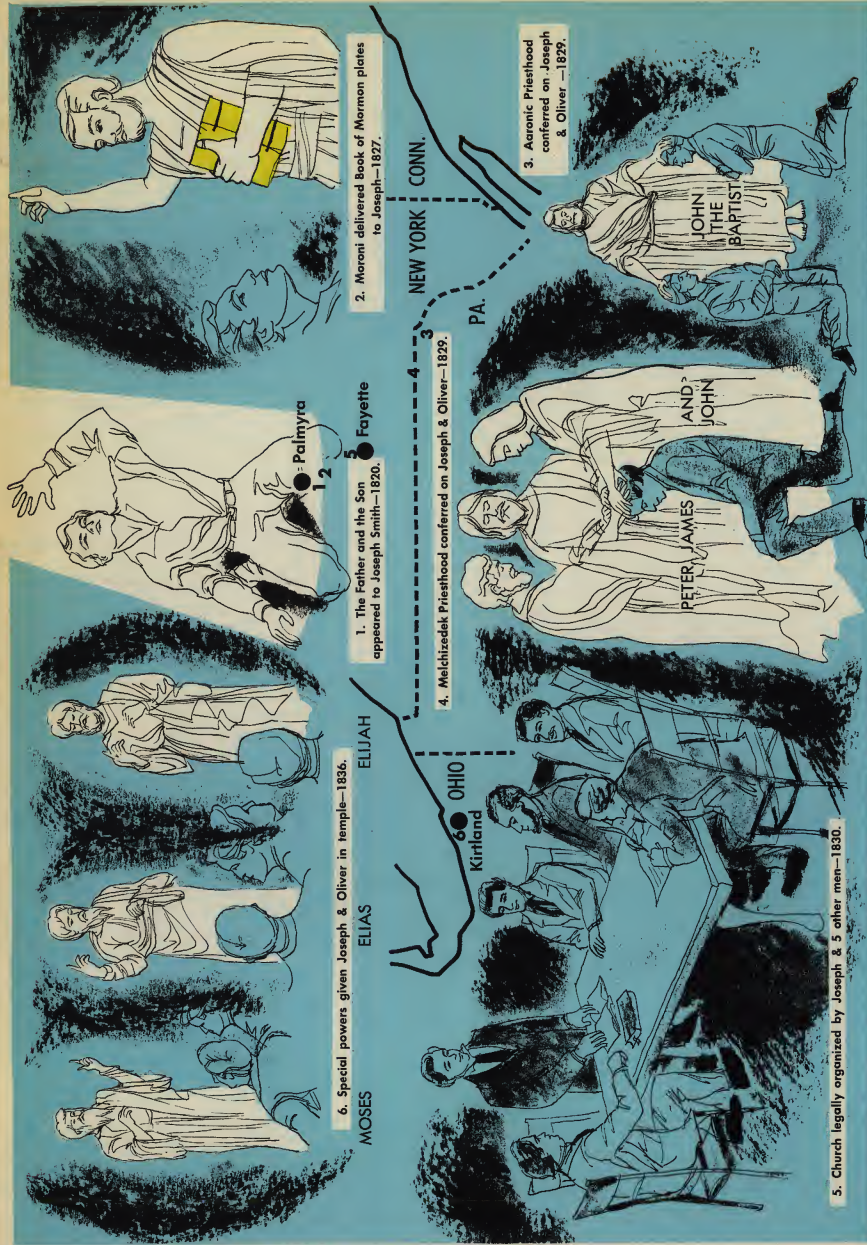
Other keys, rights, and privileges were conferred upon the Prophet Joseph Smith and Oliver Cowdery on April 3, 1836. The Lord and Saviour Jesus Christ appeared to them in the Kirtland Temple shortly after its dedication and gave His acceptance of that temple. Following the Saviour's appearance, Moses appeared and committed to Joseph and Oliver "... the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north." Elias also appeared and committed to them "... the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed." Elijah the Prophet then appeared and committed to them the keys of this dispensation, providing for the turning of the hearts of the fathers to the children and the children to the fathers. (*Doctrine and Covenants 110:11-15.*)

These heavenly visitations to Joseph Smith made possible the establishment and development of the Church and kingdom of God on earth in this, the Dispensation of the Fulness of Times.

*Burton, Alma P. *Discourses of the Prophet Joseph Smith*, Deseret Book Co., 1956; page 23.
Library File Reference: Priesthood.

(For Course 3, lesson of May 19, "Priesthood Was Restored through Joseph Smith"; for Course 29, lesson of March 24, "Restoration of Priesthood"; for Course 21; and for Priesthood holders.)

"Dr. Alma P. Burton is assistant administrator of Seminaries and Institutes for the United Church School System. He is president of the Sharon Stake, and has served many years in Church leadership and public school capacities. He has three degrees: B.S., Utah State University; M.S., Brigham Young University; and Ed.D., University of Utah. He has compiled books in Church history.



6. Special powers given Joseph & Oliver in temple—1836.

MOSES

ELIAS

ELIJAH

1. The Father and the Son appeared to Joseph Smith—1820.

5. Fayette

12. Palmyra

3. Aaronic Priesthood conferred on Joseph & Oliver—1829.

4. Melchizedek Priesthood conferred on Joseph & Oliver—1829.

2. Moroni delivered Book of Mormon plates to Joseph—1827.

NEW YORK CONN.

PA.

OHIO Kirtland

6. Church legally organized by Joseph & 5 other men—1830.

PETER JAMES AND JOHN

JOHN THE BAPTIST

CHRIST'S GOSPEL AND KEYS RESTORED

Two Streets in One

SILVERTON
BLAIR OR EMPIRE?

We were on a hurried business trip through the towering Rockies of southwest Colorado. Our car rolled into the little mining town of Silverton. Resting on a broad, flat patch of land at 9,300 feet, Silverton is surrounded by bold, bare peaks which poke like massive arrowheads into the bright blue sky.

Our only call in Silverton was at its old newspaper office. The thin, ink-smeared publisher looked tired. He had a right to be. He was also the weekly's editor, reporter, advertising manager, typesetter, pressman, and circulation manager. But he greeted us warmly. He moved up toward the front of his shop, where a glass case displayed dusty samples of ore.

He was soon telling us about Silverton's interesting present and roaring past. "During the summer months, the narrow gauge railway train, with wooden coaches, makes a daily trip here from Durango, about fifty miles away," he began. "Most of the passengers are tourists. The local young men put on quite a show when the train arrives. They stage a simulated train robbery."

He continued: "Much of our town's colorful life occurs on what we call Blair or Empire Street. It was Blair Street in the early days. The street then was center of a gay mining town's unseemly side. Later, some nice homes were built on the other end of the street. The 'seemly' citizens who occupied them did not wish to have a Blair Street address. Their portion was named Empire Street. For some time the same street had two



names: Blair for one end; Empire for the other."

Silverton's street is the story of two parts. So is your life and mine. So is the life of a friend of mine. When we first met, he was a gay young blade in college who often wore a white leather jacket and a haughty smile. He ran with a fast crowd. He seemed to care little about studies and less about making something of himself. "Blair Street" prevailed in his life. But a tip of "Empire Street" was there, too. On occasion he could be sincerely considerate of others.

Through the years I have watched that man work hard on his Empire Street side. It has inched upward. Blair Street has receded in the process. Today he holds a national reputation in his profession. His is an outstanding, close-knit family. He is a respected Church and community leader. His days are filled with selfless service. He is a happy man.

His life has been the story of Blair Street over again. The Silverton publisher told us how through the years the respectable side of the street kept growing, until the street became known as Empire for its entire length.

There was another friend who was an outstanding citizen, rich in achievement and friends. A reverse or two struck. He seemed to try to wash his troubles away with drink. His Blair Street kept growing. He died young, almost a forgotten man.

The other night a judge from Colorado spoke in our town. A ruggedly handsome man, he presides over Denver's juvenile court. He is Judge Philip B. Gilliam. He has heard more than 100,000 cases during his 25 years as juvenile and criminal court judge. He discussed young delinquents who came before him—characters in which the Blair Street influence kept growing.

"Every real delinquent I have handled has been a kid who did not like himself," the judge said.

How would the judge turn the growth to Empire Street in young lives? He would begin with their parents. "Perhaps the greatest single deterrent to juvenile crime would be for the mother and father of the boy or girl to love each other deeply," he said solemnly.

The judge would also instill within each youth a feeling of self-respect, self-importance, and self-love. "You never feel yourself as important as you should until you realize your relationship with God," he said.

The challenge to every man and woman is there in that Colorado street high in the mountain tops. A powerful key to meeting the challenge is in those words of the Colorado judge. I think my friend who has achieved so much after a Blair Street start would agree: Nothing keeps the Empire Street influence growing like a continuing realization of your kinship with Deity.

—Wendell J. Ashton.

(For Course 12, lessons of April 21 and 28, "Repentance"; for Course 19, lesson of May 5, "Repentance"; for Course 9, lessons of June 9 and March 24: "A Leader Stays Away from Evil"; "A Leader Has Courage To Do Right"; and of general interest.)